CATHOLIC ACTION

Vol. XXIII, No. 3 MARCH, 1941

Appeal of His Holiness, Pope Pius XII, for Catholic Action for Peace

"IF EVER there were an aim worthy of the concourse of noble, generous spirits; if ever there arose a spiritual crusade which with new truth sounded the cry, 'God wills it,' it is truly that high aim and this crusade—to lead peoples back from the muddy gulf of material and selfish interest to the living fountain of Divine Law, which alone is powerful and gives that morality, nobility and stability of which a lack has been felt far too long, and which is gravely needed to repair the damage done to most nations, to humanity and to those ideals which are at the same time the real ends of peace based on justice and love.

"WE WAIT for and hope that all those who are united to Us by the bond of Faith each at his post within the limits of his mission, will keep both mind and heart open, so that, when the hurricane of war ceases and is dispersed, there will rise up in every nation and among all peoples far-sighted and pure spirits, animated by courage, who will know how and will be able to confront the dark instinct of vile vengeance with the severe and noble majesty of justice—the sister of love and companion of all true wisdom."

—From Pope Pius XII's Christmas Message, December 24, 1939. *See p. 3 et seq. and Monthly Study Club Outline in this issue.*

A NATIONAL MONTHLY PUBLISHED BY THE NATIONAL CATHOLIC WELFARE CONFERENCE

"Catholic Action for Peace" Number

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FACTS ABOUT THE NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, National Center Confraternity of Christian Doctrine, Information, Publications, Business and Auditing, and* CATHOLIC ACTION, monthly publication, N. C. W. C.

YOUTH—Facilitates exchange of information regarding the philosophy, organization, and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups; contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

EDUCATION—Divisions: *Statistics and Information, Teachers' Registration, Library.*

PRESS—Serves the Catholic press in the United States and abroad with regular *news, features, editorial and pictorial services.*

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 3,500 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau,* sponsors a weekly nation-wide radio *Catholic Hour* over the network of the National Broadcasting Company, and conducts a Catholic Radio Bureau.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

CATHOLIC ACTION published monthly by the National Catholic Welfare Conference. Entered as second-class matter at the post office at Washington, D. C., under the Act of March 3, 1879. All changes of address, renewals and subscriptions should be sent direct to CATHOLIC ACTION, 1312 Massachusetts Ave., N. W., Washington, D. C.

Publication, Editorial and Executive Offices
1312 Massachusetts Ave., N. W.
WASHINGTON, D. C.

Subscription Rates
$2.00 per year; $2.25 outside the United States. Make checks or postal money orders payable to CATHOLIC ACTION.

CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuit of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

MONTHLY PUBLICATION OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XXIII, No. 3 MARCH, 1941

OUR COMMON CATHOLIC INTERESTS

"The Papacy and International Order"

IN AN address delivered in the "Catholic Hour" on February 23, 1941, the Right Rev. Msgr. Fulton J. Sheen, of the Catholic University of America, made a most forceful plea for an international order based on the principles of immutable justice which alone can be found in the treasury of Truth which God bequeathed to His Church, principles which His earthly Vicars have unceasingly enunciated and advocated. Explaining the conditions necessary for the establishment of a just international peace, Monsignor Sheen maintained that only through their acceptance can warring nations reconstruct a world from which anti-Christian forces have exiled morality and justice.

IN VIEW of the fact that the monthly study outline appearing in this issue of CATHOLIC ACTION *is devoted to the subject of "Working for a Just Peace" we have deemed it both important and timely to print in "Our Common Catholic Interests" section the following telling excerpts from Monsignor Sheen's address. We would also call the attention of our readers to the availability at N. C. W. C. headquarters of the peace pronouncements of Popes Pius XII and Pius XI and of other peace literature as listed on page 32. Circulation of this material and group discussion of Monsignor's Sheen's address and of this month's study outline are especially recommended.*—THE EDITOR.

Monsignor Sheen's Plea for a Just World Peace

"THIS war will be followed by another war unless we invoke a different standard of justice than the false one the nations invoked in 1918. Let us think out this problem in the light of reason. The question is, how can international justice be restored to this warring world. In these days of slogans, when the best sellers are novels and romances, it is difficult to get people to think. If you put your head between your hands to think something out someone will ask you if you have a headache. . . .

Fixed Concept of Justice Necessary

"There must be a fixed concept of justice, that is, one universal principle of right and wrong. If justice is relative to each nation, then the invasion of another nation is right when *we* do it, and wrong when *someone else* does it. Justice would then degenerate into expediency. Justice is not subjective, but objective. It is grounded in the natural order established by God. It may be defined, therefore, as a constant and permanent determination to give to each that which is his due. Just as the concept of a square never varies, so the concept of justice must be so fixed that men and nations will continue to speak of those who practice it as 'being on the square.' . . .

Some Facts About the Hague Conference

"But for all who oppose the voluntary basis of a spiritual authority, may I immediately come to your defense by agreeing that your opposition to the ethical and moral leadership of the Church has a tremendous popular support—like the Crucifixion. During the past 50 years the world has resented the suggestion of an unarmed, responsible, supra-national moral force as custodian of a fixed concept of justice. Here are the facts: When the Hague Conference was held in 1889, there was a suggestion made that the Holy See be represented as a moral authority. Only one repre-

sentative of the nations there present favored the inclusion; and that was the Queen of the Netherlands. In 1907 there was a similar exclusion of the spiritual authority of the Church.

"Then came the World War and on April 26, 1915, the secret Treaty of London was signed, Article 15 of which reads: 'France, Great Britain and Russia shall support such opposition as Italy may make to any proposal in the direction of introducing representatives of the Holy See in any peace negotiations or regulations for the settlement of questions raised by the present war.' Article 16 reads: 'The present arrangement shall be held secret.'

Nations' Apostacy from God

"At the close of the World War the Treaty of Versailles was signed, but its preamble was unlike all others, for by this time not only men but nations had apostatized from God. Every other treaty involving all the nations of Europe had begun as the last previous treaty—the Treaty of Vienna in 1815—had begun: 'In the name of the most Holy and Undivided Trinity.' But this new one signalling the advent of a world made safe for democracy, but not Divinity, began: 'In the name of the High Contracting Parties.' Look at how low the High Contracting Parties are today, only 23 years later!

"When Benedict XV published his peace proposals during the last war, Ambassador Jusserand of France called on President Wilson and commented on the excellence of the proposals, to which the President retorted with ill humor—I am quoting verbatim: 'Why does he want to butt in?'

"These facts prove that the world did not want a spiritual moral authority preserving a fixed concept of justice for the nations. It willed rather to have war than justice through the spirit of Christ. 'There was no room . . . in the inn' (*Luke* 2:7) of the League of Nations: 'He came unto his own, and his own received him not' (*John* 1:11); 'We have no king but Caesar' (*John* 19:15).

Spiritual Authority of Church Now Recognized

"But all that is in the past. What is the attitude of much of the world today in the midst of war? Note the change! For the last 50 years the world said: 'We want no spiritual authority.' But for the last two years it asks: 'Why doesn't your spiritual authority have more authority?' The world spent 150 years exiling spiritual force from international relations, and now is angry because that same spiritual force has not kept peace in the house from which it was exiled. The very ones who 20 years ago said in the Treaty of London that the Holy Father should be excluded from peace negotiations, now are asking why he doesn't do something about peace. The very one who thought the Vatican should have supported the anti-Christianity of the Reds in Spain now complain that the Church is not more vigorous against ant Christianity. They who formerly argued that if Catholic was a good citizen it was in spite of his faitl now say his faith could do more to help the countr When Catholic schools were closed in Mexico and Ru sia, they said it was done in the name of liberal demo racy; when they were closed in Germany, they said was done in the name of anti-Christianity. They dro away the shepherd and his sheep and then complaine they had no wool. They broke the scales of justic held by the Church, and then blamed the Church fo their false measures. They tore down the sign posts o peace which the Church erected, and blamed th Church because they lost their way.

"But even this opposition is a proof that a spiritua unarmed authority with a fixed concept of justice part of an inherited tradition. It is also an admissio of a bankruptcy of a League of Nations which claim to be the judge of everything, including religion. healthier state of affairs men now see would be one i which moral and ethical groups, and not politica groups, decide on the rightness or wrongness of vi lence.

Church's Century-old Fight for Justice

"The world does not know it, but the Church doing at this moment what it has traditionally don through the centuries, preserving justice during wa She is doing for justice what London is doing for ar Just as in these days, when barbarians rain down fier death from the skies, the British Government packs u its art treasures, sends them out into the country fo safe hiding places until the war is over, when th treasures will once more be restored to galleries for people that needs art for its culture and tradition; too, in times of war throughout the ages, when me scorned justice and charity and settled their disput by violence, the Church gathered to herself the immu table principles of Christ so that when wars ceased, th nations who repudiated them could once more rebui civilization anew upon them.

"But there is this difference between the attitude the world to the Church now and in the past. Prev ously when men's passions made them forget justi momentarily, they nevertheless wanted to return justice when their passions subsided. They did wron but they never denied it was wrong. Today, on th contrary, nations not only violate the laws of justic they even deny there is justice. Because there is repudiation of a fixed standard of justice, men a nations have no concept of an equilibrium which shou be restored after the violation of law. The geomet cian who in his inaccuracies or the slip of a pen dra an isosceles triangle with all unequal sides can repa his error as long as he preserves his standard that isosceles triangle has two equal sides. In the days Christian civilization when international equilibriu was disturbed, men could always resort to the due ord

f things because a moral authority preserved it during heir infidelities. But today where international jusce is identified with expediency, men no longer know hat is right when they want to get back to it. That akes regeneration and reconstruction well-nigh imossible.

hurch's Principles of Immutable Justice Will Survive

"But whether or not they will accept a justice rounded in the objective order does not alter the fact hat the Church is keeping it for them, if they want it. Vhen this war is over, the Church, which will be the nly institution to survive it organically, as it has surived all wars in the past, will go to the wounded and leeding nations and say: 'Here, my sons, are the rinciples of immutable justice, the rejection of which, rought you into war.' Whether or not the nations ill accept those principles as the foundation upon hich they will reconstruct a just international order, emains to be seen. But they can be sure of this: If hey continue to exile morality and justice in the next ost-war generation as they did in the last, they will nly prepare for another dirty mess wherein newangled tyrannies and apostate democracies by progresive demoralization will outbid one another in the surender of the last vestige of Christianity. The danger s that as this war goes on, men will consider peace only s a cessation of hostilities rather than the product of ustice, just as presently they think freedom is the bsence of law rather than the environment of duty. he mistake the world makes is to think that peace is omething directly sought. It is not. Rather, peace s indirectly achieved. It is a by-product, like bloom n a cheek. First you have health, then you have the lorious bloom. In like manner, first you have justice, hen you have peace. But to seek peace without jusce is only to put rouge on the international cheeks—nd the first good rain storm of selfishness will wash away.

ations Must Recognize Universal Moral Principles

"It is not peace we must work toward—as if peace ere something static like a tree—or the maintenance f the *status quo,* or the preservation of the present diision of wealth. Peace is not a passive, but an active ondition. It is balance in movement; the tranquility f order. For that reason Our Lord never said: Blessed are the peaceful' but 'Blessed are the peace akers' (*Matthew* 5:9).

"There is the dilemma which confronts the nations: Vill they return to an ethical concept of justice or conue to confuse justice with expediency, for example, y calling Russia, as we do, 'a friendly nation.' There fundamentally only one test for the dignity of naons. Shall they think that their dignity is lowered y admitting a universal moral principle, even when it oes against them.

"We are living in days of fear and there is no escape from fear except *trust.* Everything else we trusted has failed us: Universal education, progress, science, liberalism, totalitarianism. There is no one left to trust but the Father from whose house as prodigal children we left for a false freedom. . . . "

Only Worthy Trust is in Vicar of Christ

"I do not know whom you are going to trust, but if my personal trust has any interest for you, I shall trust the only moral authority left in the world, the Chief Shepherd and Vicar of Jesus Christ; and I shall trust in that authority to the end of my life, for if God's Truth and Justice which He gave to His Church cannot be trusted, then nothing can be trusted. I shall trust it, too, because I want a messenger and an envoy of Christ who has not tampered with His message because he met a liberal or a scientist or a Bolshevik on the roadway. I shall trust it because I want an authority that is right, not when the world is right, but right when the world is wrong. I shall trust it because 'experience has taught us that no worldly calculations, no human foresight, no political expedients can bring remedy to the grave disorders from which mankind is suffering.' I shall trust it because 'Christ alone is the "corner stone" (*Ephesians* 2:20) on which man and society can find stability and salvation' (*Summi Pontificatus*). I shall trust it because the history of the last few centuries has proved its needs more than the arguments of the wisest of men. And this trust is not just because I am a Catholic; it is because I am reasonable and thinking clearly. I can see no hope unless we reverse the present order and admit that instead of politics setting limits to religion and the morality of Jesus Christ, religion and the morality of Jesus Christ must begin to set limits to politics. . . . "

Bishop Kelley Praises Handbook of N. C. C. W. Youth Committee

THE White Book of Policies, Standards and Training for Catholic Youth Sponsors has been issued by the Youth Committee of the National Council of Catholic Women. Of this pertinent publication His Excellency, Most Rev. Francis C. Kelley, Bishop of Oklahoma City-Tulsa and episcopal chairman of the Department of Lay Organizations, says in the preface:

"Here is a book which the good sense and well-regulated zeal of Catholic women has prepared and presented. It really does offer help, not by insisting that 'something must be done' and letting it go at that, but by practical plans of action already—thank God—in act. As a bishop I welcome it; as a bishop I commend it; as a bishop I am glad to praise it; while as the Bishop Chairman of Lay Activities in the National Catholic Welfare Conference I am proud of it. What more can I say as a preface to the study of it except to express the hope that the devoted workers who made it and use it may multiply in numbers and devotion."

The book contains a Definition of Terms; Pattern for the Parish Youth Board; N. C. C. W.'s Youth Policies; Classification of Activities; Policies and Standards of Religious, Social and Cultural Activities, and of Girls' Athletics; and a comprehensive Youth Sponsors' Training Outline, in addition to other features of interest.

CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

March, 1941

2—National Federation of Catholic College Students—Maryland-Washington regional meeting, Washington, D. C.

14-16—Confraternity of Christian Doctrine, Province of New York—Regional congress, Brooklyn, N. Y.

15—Central Catholic Student Peace Federation —regional meeting, Paola, Kans.

19—Consecration of the Most Rev. J. T. McGucken as Auxiliary Bishop of Los Angeles, in Los Angeles, Calif.

27—Installation of the Most Reverend Robert E. Lucey, Archbishop of San Antonio, Tex.

30—National Catholic Conference on Family Life, Milwaukee, Wis.

31-Apr. 1—Catholic Conference on Industrial Problems—regional meeting, Pittsburgh, Pa.

April, 1941

14-15—Catholic Association for International Peace—15th annual meeting, Washington, D. C.

16—Catholic Student Peace Federations—fifth annual meeting, Washington, D. C.

16-18—National Catholic Educational Association — Thirty-seventh annual convention, New Orleans, La.

16-18—Catholic Library Association—18th annual conference, New Orleans, La.

18-19-20—Confraternity of Christian Doctrine, Province of Los Angeles—Regional congress, Tucson, Ariz.

25-27—Confraternity of Christian Doctrine—College-sponsored Regional Congress, St. Mary's College, Notre Dame, Ind.

28-29—Confraternity of Christian Doctrine—Province of Dubuque, Regional Congress, Lincoln, Nebr.

29-30—Confraternity of Christian Doctrine, Province of St. Louis—Regional congress, Wichita, Kans.

May, 1941

3-4—Ohio State Circle, Daughters of Isabella—annual state meeting, Lima, Ohio.

9-11—Confraternity of Christian Doctrine—Province of Portland in Oregon, Regional Congress, Boise, Idaho.

11—World Sodality Day under the Auspices of the Sodality of the Blessed Virgin Mary.

11-13—Catholic Conference on Industrial Problems—Regional Meeting, Chicago, Ill.

16-18—Confraternity of Christian Doctrine—Province of Boston, Regional Congress, Burlington, Vt.

18—Biblical Sunday—designated by the American Hierarchy.

21-24—Catholic Press Association—national convention, Peoria, Ill.

22—National Discussion Conference to Commemorate the 50th and 10th Anniversaries of the Labor Encyclicals of Popes Leo XIII and Pius XI., Respectively, Kansas City, Mo.

25—Third Annual Solemn Memorial Military Field Mass—The Amphitheater, Arlington National Cemetery, Arlington, Va.

June, 1941

9-14—Sodality Summer School of Catholic Action—St. Louis, Mo.

13-15—Newman Club Federation—26th annual national convention, Atlanta, Ga.

16-20—Catholic Hospital Association of the United States and Canada—26th annual convention, Philadelphia, Pa.

23-26—National Eucharistic Congress—ninth annual, St. Paul, and Minneapolis, Minn.

24-29—Eucharistic Congress of the Eastern Rites—Chicago, Ill.

27-30—Catholic Students' Mission Crusade—12th national convention, Rochester, N. Y.

July, 1941

4—Celebration by Diocese of Wichita of Observance of the 400th Anniversary of the Entrance of Coronado's Expedition into What Is Now Kansas—outdoor celebration, Lyons, Kans.

August, 1941

3-5—Denver Regional Conference of the National Council of Catholic Women—Denver, Colo.

4-9—Sodality Summer School of Catholic Action—Pittsburgh, Pa.

10-14—Theta Phi Alpha Fraternity—national convention, State College, Pa.

11-16—Sodality Summer School of Catholic Action—Boston, Mass.

16-20—Catholic Central Verein of America and the Catholic Women's Union—Eighty-sixth and twenty-fifth annual conventions, respectively, New York, N. Y.

18-23—Sodality Summer School of Catholic Action—New York, N. Y.

25-30—Sodality Summer School of Catholic Action—Chicago, Ill.

27—Centenary of the Founding of Catholicism in Montana will be celebrated at Stevensville, Mont.

30-Sept. 2—Italian Catholic Federation—state convention, Stockton, Calif.

September, 1941

21-23—Springfield, Ill., Regional Conference of the National Council of Catholic Women —Springfield, Ill.

October, 1941

4-7—Confraternity of Christian Doctrine—Diocese of Mobile, Regional Congress, Birmingham, Ala.

5-9—National Catholic Rural Life Conference—20th annual convention, Jefferson City, Mo.

Second Week—Confraternity of Christian Doctrine—Province of Baltimore, Regional Congress, Savannah, Ga. (Originally scheduled for May 4-6)

20-25—Second National Liturgical Congress, St. Paul, Minn.

November, 1941

15-18—Confraternity of Christian Doctrine, Seventh National Congress, Philadelphia, Pa.

Bishops' Relief Committee Announces Nation-Wide Collection *for* Suffering Peoples

EDITOR'S NOTE: *The Rt. Rev. Msgr. Fulton J. Sheen has written a special address entitled "Christ in Exile" for use in connection with the nation-wide appeal for funds for relief. Electrical transcriptions of the address have been made by the National Council of Catholic Men for use on local radio stations as desired by the various Bishops in their diocesan drives. N. C. C. M. has also arranged a special dramatic program, to be written and produced by Courtenay Savage, and broadcast over a nation-wide network of the National Broadcasting Company on March 29.*

TO FINANCE the numerous relief projects committed to its care, the Bishops' Relief Committee has decided to have a single fund-raising campaign throughout the country. The plan for one national campaign has been devised in the interest of efficiency and economy as well as to avoid multiple appeals to the faithful of the nation.

In line with this plan the committee has addressed a letter to all Ordinaries, requesting that one Sunday be set aside in the various dioceses for the purpose of soliciting financial contributions from the faithful.

In many dioceses Passion Sunday, March 30, has been designated as the day for the special appeal.

All receipts of the single campaign will be used and drawn upon, it was stated, only by commissions appointed by and directly responsible to the Bishops and only for such charitable purposes as are already being aided, or as the Bishops shall deem require aid.

The Bishops' Relief Committee was set up at the annual meeting of the Hierarchy last November following the issuance of a statement revealing that, under the auspices of the Bishops, the Church in the United States already had provided a sum in excess of $1,200,000 for the relief of suffering peoples abroad. The formation of the committee was prompted by the increasing number of appeals from Catholics in distress throughout the war-torn world. Its purpose is to coordinate the work of special committees which formerly had been operating independently.

AMONG these are the committees for Polish Relief, for Lithuanian and Baltic States Relief, for France, Belgium, Holland, England and Scandinavian countries, for Refugees from Germany, Austria and Czecho-Slovakia, for Chinese Relief, and for the Mexican Seminary (Montezuma) at Las Vegas, N. Mex. Under the Relief Committee setup these groups will continue to function as subcommittees.

The Bishops' Relief Committee is composed of prelates who are members of the Administrative Board of the National Catholic Welfare Conference, with the Most Rev. Edward Money, Archbishop or Detroit, as chairman. Other prelates serving on the committee are: The Most Rev. John B. Peterson, Bishop of Manchester, vice chairman; the Most Rev. Francis J. Spellman, Archbishop of New York, secretary; the Most Rev. Francis C. Kelley, Bishop of Oklahoma City and Tulsa, treasurer, and the following are members: The Most Rev. John Gregory Murray, Archbishop of St. Paul; the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati; the Most Rev. John Mark Gannon, Bishop of Erie; the Most Rev. Hugh C. Boyle, Bishop of Pittsburgh; the Most Rev. Edwin V. O'Hara, Bishop of Kansas City, and the Most Rev. John A. Duffy, Bishop of Buffalo.

N. C. W. C. and N. C. C. W. Aid Conference on Children

OF SPECIAL interest at the present time is a study program mapped by the National Committee to carry out the provisions of the White House Conference on Children in a Democracy. The recommendations of this conference are particularly interesting in connection with the program for national defense.

The opening statement, "The Family as the Threshold of Democracy," is well worth considering. Also found are study suggestions on the following topics: Families and Their Incomes; Families in Need of Assistance; Families and Their Dwellings; Religion in the Lives of Children (parenthetically, we might note that this is the first time the topic of religion has been cited as one of the important factors. We cannot refrain from quoting one or two suggestions: "Wholehearted recognition and appreciation of the fundamental place of religion in the development of culture should be given by all who deal with children and by representatives of the press, radio, and motion picture. . . . Practical steps should be taken to make more available to children and youth through education the resources of religion as an important factor in the democratic way of life and in the development of personal and social integrity."); Educational Services in the Community; Leisure-time Services; Libraries; Protection Against Child Labor; Youth and Their Needs; Conserving the Health of Children; Social Services for Children; Children in Minority Groups; Children in Migrant Families; Public Administration and Financing; and Government by the People.

The general report adopted by the conference on January 19, 1940, in which the recommendations are included, and a separate pamphlet of recommendations, may be had from the Children's Bureau, U. S. Department of Labor.

Representatives of the National Catholic Welfare Conference and of the National Council of Catholic Women were included on the Planning Committee which prepared for this conference.

National Catholic Community Service Plans *for* National Defense

An atmosphere reminiscent of the days when its parent organization, the National Catholic War Council, was at the height of its widespread World War activities, today pervades the National Catholic Welfare Conference headquarters where a vast religious and recreational program for the men in service is taking form under the direction of the National Catholic Community Service.

Created by action of the last Bishops' meeting, and directed by the Administrative Board of the N.C.W.C., plus the Military Vicar of the Army and Navy Ordinate, the N.C.C.S. will coordinate and use Catholic social, educational and religious agencies for the promotion of its program.

Program Elicits Nationwide Support

A deluge of offers of cooperation from Catholic educational, social and lay organizations throughout the country have followed the announcement of the creation of this national defense agency. Surveys of existing local resources have been made and reports received from various sections of the country. In some instances, Catholic organizations have created programs of their own; in others they have become affiliated with local community projects—all designed to provide for the moral welfare of the man in the service.

NATIONAL organizations are rallying to the call for service. Under the auspices of the National Councils of Catholic Men and Women plans have been in operation for over a month.

An emergency committee headed by N.C.C.W.'s national president, Mrs. J. W. McCollum, Gainesville, Fla., and Miss Ann Sarachon Hooley, of Kansas City, chairman of the organization's youth committee, will plan and direct the work.

A further impetus will be given the women's portion of the total program when the results of an advisory meeting to be held this month and attended by the presidents of national Catholic women's organizations and of diocesan councils of Catholic women are made known.

Present plans call for an intensive course in leadership training to be held at the National Catholic School of Social Service in Washington during the summer vacation. Other national Catholic organizations are also planning meetings in Washington for consideration of their particular contributions to the defense program. At a recently held two-day meeting the national officers and directors of the Catholic Daughters of America pledged the cooperation of their organization to the N.C.C.S. and announced a plan of action. The latter, which will be communicated to the grand regents of its 1,500 courts, will urge all courts in the vicinity of army training camps and naval base areas to provide an environment conducive to the spiritual and moral good of the young men in the military and naval services through invitations to social functions, parish meetings, dramatic groups, study clubs, and gatherings of a cultural nature.

Whole-hearted Cooperation with Other National Organizations

RECENT reports of the principal committees of the United Service Organizations for National Defense, Inc., of which the National Catholic Community Service is a member along with the Y.M.C.A., Y.W.C.A., Salvation Army, Jewish Welfare Board, and the National Travelers' Aid Association, indicate that an announcement of that over-all organizations' plans for policies and future program, including a nationwide fund appeal, as well as the relationship of the Federal Government to the agencies comprising the United Service Organizations, will soon be forthcoming.

In general, the program of the United Service Organizations groups contemplate activities and services that are representative of the philosophies and objectives of its constituent organizations and which tend to provide the moralizing influences that are otherwise lacking in the communities to which the men in training come in their free time. Army officials, since the emergency training program went into effect, have consistently pointed out the need of "wholesome places for the soldier to go for his entertainment in the vicinity of troop concentrations." Where it is possible and advisable, the United Service Organizations member bodies will strive for a common program subject to such variations as made necessary by the differences in local situations, the specialized services of the organizations, and the availability of existing local resources.

ON THE basis of first-hand studies of particular needs in the various localities, consultations with military authorities, local citizens groups and government officials, local programs will be formulated.

Service Expression of Catholic Loyalty to Government

The creation of this community service was conceived not only as an emergency measure but in a larger sense as a concrete expression of the Church's devotion to our Government and the basic ideals of the American Republic.

Msgr. Ready Tells How N. C. S. S. Promotes Inter-American Relations

"THE strange philosophies of the present day emphasize the necessity for the informing power of the social teaching of the Church," the Rt. Rev. Msgr. Michael J. Ready, general secretary of the National Catholic Welfare Conference, said in the principal address at a luncheon in the National Capital given by the Washington Auxiliary of the National Catholic School of Social Service on February 25, 1941.

In his address, which was carried on the radio by the National Broadcasting Company, Monsignor Ready asserted that "new conditions in society have created an urgent need for the practise of the Church's social doctrines" and added that "the modern profession of social work enables the Church to send her sons and daughters to those who are crushed under the cruel and harsh conditions of modern social life, to all who are embittered by the hardships and injustices of a de-Christianized society in order to minister unto them human encouragement, corporal aid and spiritual truth."

Monsignor Ready pointed out the value of Catholic social service work in the field of inter-American relations, stressing that Pan-American collaboration in the social service field, in turn, "offers Catholic citizens of the United States especially fine opportunities, since we meet the citizens of Central and South America on common religious ground in the motives and principles governing all social work."

"We citizens of the United States," he said, "are proud that our Government is pledged to the 'Good Neighbor' policy. There is in it no hypocritical fallacy of race superiority preached by senseless prophets of absurdity. It is the pledge of honor to live in international friendliness with the citizens of the illustrious nations which make up our international neighborhood."

MONSIGNOR READY praised the National Catholic School of Social Service, adding that it "has a place in promoting the ideals and spirit on which mutual trust and cooperation are founded," because "in the common brotherhood of faith the School aims to educate young women in the knowledge of social justice and to motivate their lives by the principles of Christian charity." "It sends them out as social physicians to bind up the wounds of social ills," he said. "It commissions them as social advocates to plead for Christ's poor. It despatches them as social reporters to inform public opinion on prevailing social conditions. It equips them to serve as social engineers for the reconstruction of society. It trains them as a social militia to defend human dignity and liberty and to champion the integrity of the family. To these purposes the School has dedicated its resources. In this tradition it proves its loyalty to the ideals and aspirations of America."

The School, Monsignor Ready said, has been accepted "as a pattern for similar projects in the republics of Central and South America," declaring "it is with a great sense of satisfaction that we record that practically all the social service in Ibero-American countries until recent years has been the product of Catholic organizations and Catholic leadership." He stated that of the 12 schools of social service set up in South America in the past 14 years, 11 are Catholic.

CONTINUING, Monsignor Ready said "today the Church puts special emphasis on the social mission of charity." "She faces modern conditions as a realist," he said. "Her mission is the salvation of mankind, and nothing human is alien to her. If false prophets arise to deny the dignity of man, the integrity of family life, and the inalienable rights of man in society, the Church challenges such error by truth and marshals her children in a holy crusade for justice and charity."

Stating that in the United States "national interest in organized social welfare is something startingly modern," Monsignor Ready praised "the courage and wisdom of those great men and women who 20 years ago read accurately the trend of the times and established in the Capital of the nation for the welfare of the Church and the country the National Catholic School of Social Service, whose achievements and purposes are brought to our attention by this present occasion." "The School," he asserted, "has been described as 'the consecrated tabernacle of a great ideal.' That ideal is concerned with the motive and purpose of all Catholic service—the love of God and the love of our fellowmen as the children of God."

Monsignor Ready warned that "indifference to religion on the part of governments or citizens and the ignoring of religious influence by a constantly growing state monopoly of education, of youth direction and of social services hastens the day of the democratic state's death." "Without religion no social philosophy can endure. Science yields insight of nature and a measure of control over it. Religion also yields insight of nature and man, but religion alone can give man effective controls. Insight balanced by control warrants that the finest democratic government in history need not perish."

We Catholics *and* Our Country

VII. Working for a Just Peace—N. C. W. C. Study Outline for April

PRESENTED herewith is the seventh in the National Catholic Welfare Conference Study Club Committee's 1940-41 series of outlines, as announced on page 32 of the August issue of CATHOLIC ACTION. The general theme or approach from which the subjects, month by month, are to be treated, is the general welfare and the common good of the country.

As far as limited space permits, it is intended to show what Catholics in certain selected fields have done in the past in the United States, and the motives that impelled their activities.

Part I of each outline will present a brief biographical sketch of some outstanding Catholic leader (this month that of Parker T. Moon) whose work has contributed to right Christian thinking and living in our American democracy. The biographical sections of the Study Outlines are supplied through the cooperation of the Commission on Citizenship of the Catholic University of America.

Part II will present information upon the subject of the month and in relation to the theme of the whole series.

Part III will present some brief suggestions as to what Catholic Lay Organizations and their members can do to extend the teaching and influence of the Church in our present difficult national and world-wide situation.

The National Catholic Welfare Conference Study Club Committee will welcome suggestions as to the practicability of this program and especially as to how its appeal and usefulness might be increased.

I. PARKER THOMAS MOON—CATHOLIC ACTIONIST FOR PEACE

NO IMPARTIAL examiner of current trends in world history can fail to be impressed by the mental calibre and general character of those political thinkers who have, within the past three decades, entered the Catholic Church.

They have, almost invariably, been men and women notable for certain outstanding traits, persons of wide scholarship, of sharp and searching mentalities, and of a certain passionate crusading enthusiasm for peace and justice. They have been associated, for the most part, with high-geared movements for the betterment of human conditions. Their coming into the Church has been in nearly every case the entirely logical outcome of their dual interests of mind and of heart. It has been, inevitably for them, the summit of the long hill they had been climbing.

Already there is a long roll of American political scientists who have found in Catholicism not only personal solace and inspiration but also solution for those problems which have troubled and which continue to trouble the world. Outstanding among them has been the late Parker Thomas Moon, scholar, writer, organizer, leader of thought, political prophet in the larger sense.

Parker Thomas Moon was, by birth and education, a New Yorker. Contrary to the usual idea that New Yorkers are notably insular, he was from his early youth conscious of the actuality of international relationships. First a student and later a teacher at Columbia University, he focused his study on these relationships. It was his study which first brought him into realization of the fundamental aims and the great achievements of the Catholic Church in the wide fields of economic problems.

In 1921, the year he took his doctor's degree at Columbia, he wrote that book on "The Labor Problem and the Social Catholic Movement in France" which remains a remarkable volume in that it not only presented a vital problem of its own epoch but stated it so lucidly and broadly that it explains what is happening today in Europe. If you want to find the answers to some of the political questions which are troubling the Continent of Europe today, read Parker Moon's book on France and his later "Imperialism and World Politics."

Inevitably, seeing the causes of war and the will toward war existing in Europe, he sought a solution which would erase both. Again he found the answer in the Catholic Church. Only through the Church, he came to believe, could the economic evils of our day be sufficiently mitigated to make possible lasting peace; and only through the Church could the hearts and souls of men be lifted into acceptance of means other than war for the solution of international problems.

With this idea for basis, Dr. Moon became one of the founders of the Catholic Association for International Peace. He was chairman of one of its first three basic committees, that on Sources of International Enmity. His report of that committee in 1927 was published under the title, "Causes of War." It was truly a Cassandra utterance, as was the pamphlet on "International Economic Life," which he wrote in 1934 with the Right Reverend Monsignor John A. Ryan and with the Reverend R. A. McGowan. At that time Doctor Moon was chairman of the Economics Relations Committee of the Peace Association. With clarity and foresight the pamphlet analyzed the problems of interrelationships in economics and proposed concrete solution for them in Catholic social teaching, specifically in the teaching of Pope Pius XI's Encyclical on the Reconstruction of the Social Order.

At the untimely age of 44 Doctor Moon died in 1936. In spite of a long record of remarkable work it is possible to set down a small part of it only, for a great part of it was inspirational. We can only mention here his labors as secretary of the Commission on Territorial Problems at the Paris Peace Conference, and as secretary of the Academy of Political Science. He himself piled up a great quantity of work done; but men and women are still doing the work into which he led them, the work for international peace. Only when that work finds its reward in a bettered, kindlier, more understanding world can the value of Parker Moon's work for peace be estimated in its true terms of value.

II. RESPONSIBILITY FOR A JUST PEACE

ONE fact obtrudes everywhere. The world is at war, and in these days the world is a small place and we are not safe. Because those at war are our brothers, because we are partly responsible for their plight, and because we are not safe from the physical and mental holocausts, we want the war ended, and ended right.

We are responsible merely because we are so rich and powerful and because whatever we do or don't do affects other countries. We are partly responsible because these wars and world confusions mark the end of an era which our very birth ushered in and in which we have fully participated. Its sins and errors are our sins and errors. Europe, now the center of world conflict, was once a continent united by the faith—the spread of which its mission was. It split in greed and nationalism over the discoveries and exploitation of a new land. We fell heir to the great schism of Protestantism and secularized life which was precipitated as a result. So, nationalistic, capitalistic, Protestant and secularized, we became rich and we became independent of the Europe which settled us and used us. But great wealth and resources and our geographical position to the Atlantic or West European States have since our very discovery, in peace and war, aided West Europe as against the less advantaged states in Central and Eastern Europe. By a curious irony the world has been growing richer and richer and drawing physically closer and closer together through man's ingenuity; and nationalism and capitalism and materialism have made unity of this small-growing world impossible through ever more intense conflicts of rival selfishnesses. In desperation at the apparent ineffectiveness of Christian brotherhood as among nations—and from selfish motives—the Central and Eastern European States, the states we have been unable or unwilling to help, have finally weakly turned to paganism and slavery and seek by fire and sword, lies and corruption, to impose them on other states.

The era is reaching its logical conclusion. It can end with a domination by slavery and paganism. That is unthinkable to those who remember that Christ delivered the world from bondage and made it free to work for the good, as many have been and are now doing with hope of achievement. Or if the slave and pagan states do not conquer, we may be content with that fact, and, holding fast to our cherished national sins of selfishness and indifference, head inevitably for anarchy and a recurrence of this dreadful time. Or Catholics and Christians may show that the teachings of Christ are not something for an hour's pious delectation on Sunday but a force that, animating all the changing and complicated relationships of life, can end this era right, and thus start a new era well, so that nations as well as persons may live side by side in justice and charity and peace. The choice is obvious—on paper; but it takes willingness, determination, and work, and the difficulties are many.

The general lines of direction have been plotted long ago in the Gospels. The Vicars of Christ have applied them in modern times to modern needs. Can Christians in political, economic, social and private life implement these principles with the tools that will make them work, or are they dead letters and we the slaves of our own inventiveness, passions and circumstances?

Just Terms

After the present conflict had started Pope Pius XII in his Christmas message of 1939, putting his hope in responsible Christians, declared:

> "We believe those who with watchful eyes consider these serious potentialities and the possibility of such an evolution of events will notwithstanding war and its horrible accompaniments, hold themselves wholly prepared to define clearly, so far as they themselves are concerned the fundamental points of a just and honorable peace at the opportune moment: and that they would not flatly reject opportunity for negotiations, whenever the occasion presents itself, with the necessary guarantees and security."

The United States, because it is at present free of the conflict which rends the other continents of the earth is in a position to think through what kind of a peace must end these wars to start the new era right, and once having thought them through, is in a position, because of its importance and its richness, if a favorable opportunity occurs, i.e., one which will not give advantage to slavery or paganism and before the point of exhaustion is reached, to offer such terms to the belligerent nations with a reasonable hope of acceptance.

The fundamentals of these terms have been explicitly stated by Pope Pius XII in his same Christmas message of 1939.

The Rights of Nations

First, Pope Pius XII says:

> "A fundamental condition of a just and honorable peace is to assure the right to life and independence of

all nations, large and small, strong and weak. One nation's will to live must never be tantamount to a death sentence for another. When this equality of rights has been destroyed, injured, or imperilled, the juridical order requires reparation whose measure and extent are not determined by the sword or selfish, arbitrary judgment, but by the standards of justice and reciprocal equity."

On the surface this means obviously the restoration of autonomy to those states which have been enslaved. But more than restoration to a nominal independence in a highly interdependent continent is required. No country in Europe, least of all the small ones, is self-sufficient. For the preservation of their autonomy their own united protection of their separate autonomies within the frame work of the general good of Europe is needed and we can insist on it since we always threaten to get involved in Europe's troubles. Europe by united action must attempt to keep her own house in order and we must help her. What form this unity shall take, or how national boundaries shall be drawn are questions for Europe to decide, but on them she will need the help of much objective thinking which can be furnished by persons in the United States.

The Needs of Peoples

A second condition of peace which Pope Pius makes bears closely on the first:

"A point which should draw particular attention if better ordering of Europe is sought, concerns the real needs and just demands of nations and of peoples as well as of ethnical minorities: demands which, if not always sufficient to form a strict right when there are recognized or confirmed treaties or other juridical titles which oppose them, deserve at all events benevolent examination to meet them in a peaceful way and, where it appears necessary, by means of equitable, wise and harmonious revision of treaties."

This point includes two considerations. The first is the rights of ethnical minorities. One might call this an appeal for a universal declaration and enforcement of the natural and civil rights of man. The United States has embodied such principles in a Bill of Rights for its citizens. A similar declaration of the rights of religion, education, bodily integrity, etc., is required for the protection of those inhabitants in all countries who are particularly liable to persecution, and some extra-national body of appeals set up to care for infractions. Another consideration involved in this point is the economic needs and just demands of nations and peoples. These may be met by giving easy access to the raw materials necessary for sustenance and development of countries. It involves the removal of tariff barriers, the adjustments of currency and migration, the opportunity of developing undeveloped areas, the allotment of markets for both raw and manufactured materials, price arrangements, labor standards, etc. Some kind of cooperative economic organization of labor, employer and governments based on the principles given by Pope Pius XII in his *Reconstructing the Social Order* is required that these things be done freely and democratically both on a European and world scale.

International Organization

A third point the Holy Father makes which is needed to effectively carry out the other two points is international organization.

"In any reordering of international community life it would conform to the rules of human wisdom for all parties concerned to examine the consequences of the gaps and deficiencies of the past; and in creating or reconstituting the international institutions, which have so lofty a mission and at the same time one that is so difficult and full of the gravest responsibilities, they should keep present before them the experiences which poured from the inefficacy or defective operation of similar previous projects.

"And since it is so difficult—one would be tempted to say almost impossible—for human weakness to foresee everything and assure everything at the time of the drafting of treaties of peace—when it is difficult to be entirely free from passions and bitterness—the establishment of juridical institutions which serve to guarantee the loyal and faithful fulfillment of terms and, in case of recognized need, to revise and correct them, is of decisive importance for an honorable acceptance of a peace treaty and to avoid arbitrary and unilateral ruptures and interpretations of the terms of these treaties."

This calls for a world organization to carry out and revise peace treaties and to settle present and future world problems. The United States, as the richest and most powerful country on earth, must surely be an integral and important part of this organization. And it will rest on us to see that the mistakes of the League of Nations are avoided, especially the great mistake of our non-participation in world organization, and that the productive elements are retained, e.g., proper working institutions for the protection and furthering of cultural, social and labor rights. In the framework of this international organization, we must also participate for the universal attainment of those natural political and economic rights demanded by Pope Pius XII in the first two points mentioned.

Disarmament

As a result of organization, and the enjoyment of the national autonomy and economic security which it would secure, the attainment of another point demanded for peace by Pope Pius would be easier:

"That order, reestablished in such a manner, may be tranquil and durable—the cardinal principles of true peace-nations must be liberated from the heavy slavery of the race for armaments and from the danger that material force, instead of serving to protect rights, become the tyrannical violator of them. Conclusions of peace which failed to attribute fundamental importance to disarmament, mutually accepted, organic and progressive both in practice and spirit, and failed to carry out this disarmament loyally, would sooner or later reveal their inconsistence and lack of vitality."

Disarmament would be progressive and not instantaneous because of the threat of atheistic, revolutionary war-fomenting Russia—which as a part of the family

of nations must somehow be dealt with in a peaceful world.

Justice and Charity

These are the specific points on which the United States must concentrate in its efforts to bring peace and to secure it. But its efforts must be guided, and it must be motivated by justice and charity. For as Pope Pius XII says in the last of his five point Christmas program:

> "But even better and more complete settlements will be imperfect and condemned to ultimate failure, if those who guide the destinies of peoples, and the peoples themselves, do not allow themselves to be penetrated always more and more by that spirit from which alone can arise life, authority and obligation for the dead letter of articles in international agreements—by that spirit namely, of intimate, acute responsibility that measure and weigh human statutes according to the holy unshakeable rules of Divine Law; by that hunger and thirst for justice which is proclaimed as a Beatitude in the Sermon on the Mount, and which has as a natural presupposition, moral justice; by that universal love which is the compendium of and most comprehensive term for that Christian ideal, and therefor throws across also a bridge to those who have not the benefit of participating in our own Faith."

III. WHAT CAN CATHOLIC LAY ORGANIZATIONS DO?

STUDY—Pope Pius XII in the same message states:

> "We wait for and hope that all those who are united to us by the bond of Faith, each at his post within the limits of his mission, will keep both mind and heart open, so that, when the hurricane of war ceases and is dispersed, there will rise up in every nation and among all peoples far-sighted and pure spirits, animated by courage, who will know how and will be able to confront the dark instinct of vile vengeance with the severe and noble majesty of justice—the sister of love and companion of all true wisdom."

What are the limits of the laymen's mission and how keep hearts and minds open to the ends desired by the Pope?

The general line is suggested in a report of the Ethics Committee of the Catholic Association for International Peace, entitled "The Obligation of Catholics to Promote Peace." The first means is by prayer, and the promotion of prayer, private and corporate, for a just peace: "Pray every one, pray uninterruptedly; pray without ceasing" (*Summi Pontificatus*). A second means is the avoidance of feelings and expressions of hatred against the peoples of war-afflicted countries. We may condemn the wickedness of persons who are inflicting injustices on their fellow men, and of the ideas they propagate, but we cannot visit such condemnation upon a whole people. The temptation to do so at this time is strong and may grow stronger. Meetings of Catholic lay organizations should not succumb. Other positive obligations are a favorable attitude toward every honest effort to effect an honorable peace before the belligerents have completely exhausted themselves, and to help in keeping our own country out of war. This latter does not imply the advocacy of a cowardly, un-Christian and impossible isolation. But the principal obligation lies in the general field of education for peace.

How shall Catholic lay organizations educate themselves and others in a knowledge of the principles of charity, justice and social justice in relation to international affairs today? Of course, study the Pope's teachings, but how apply them? Fortunately, there is a body of experts in the United States organized into committees on various phases of international life which has devoted itself exclusively to the application of Catholic social teaching to international relations. This is the Catholic Association for International Peace, which publishes papal teachings on peace, and studies of international affairs and proposals for the peaceful operation of international life based on these teachings. These studies are subjected to both public and private discussion in order to secure able revision before they are published by the committee in question with the approval of the Executive Council of the Association. As honorary chairman of the Executive Council who must pass on all publications stands a Bishop who is also a member of the Administrative Board of the National Catholic Welfare Conference. The care used in issuing these reports ensures their truly representing Catholic teaching—and not the prejudices or errors of a single person. All of the reports include study outlines for the special use of discussion clubs. The material can easily be adapted for forum, panel and radio discussion. The Association at present is concentrating on the points of a just peace as outlined by Pope Pius XII, for a discussion of which the other reports of the Association form an indispensable background. The International Relations Committee of the National Council of Catholic Women is prepared to give special suggestions for programs, discussion and study to lay groups.

Teach and Act—After being well grounded Catholic lay organizations have the obligation to make the Catholic teaching on international affairs—as in all fields of private and public morals—known on the secular stage—at mass meetings, round tables, in private discussion, in the local and national press, in the schools. It should be the aim of each local group to have a small nucleus of well-informed persons who will spread the teaching and the spirit of Christ in regard to these pressing problems, thus making them operate in the official thinking of the nation so that when the war ends, the Pope may not cry in vain for far-sighted and pure spirits animated by courage and justice.

BIBLIOGRAPHY

N. B.—For helpful study texts, see page 32.

Catholic Colleges and the National Defense

THE National Catholic Welfare Conference is giving the fullest measure of cooperation to the program for national defense. Each department and bureau is responding in its particular field to the national emergency. The Department of Education, for example, has made a survey of what Catholic universities and colleges are doing toward aiding national defense. The following includes a copy of the letter of inquiry sent to our institutions of higher learning by Rev. Dr. George Johnson, director of the N. C. W. C. Department of Education, and two typical replies. Other reports and a summary will follow in future issues.

Dr. Johnson's letter on national defense:

"As you know very well, there is a great deal of interest at the present time in what colleges and universities are doing in connection with the national defense. Defense councils have been set up in most institutions of higher learning and reports of their activities are being received by the United States Office of Education and by the National Committee on Education and Defense.

"In order that something like an authoritative record of the activities of Catholic institutions of higher learning may be kept and also in order that adequate publicity be given to the work of Catholic schools, I am making bold to request that you send me any information concerning defense activities in your institution. I hesitate very much to burden you with this request but perhaps the record of what you are doing has appeared in some college or university publication which you could forward to me.

"Many women's colleges throughout the country are engaged in activities of one kind or another for the national defense. Some of these projects exhibit a great deal of intelligence and understanding of the part that women can play in the present emergency. I am sure that the Catholic colleges for women have something worth while to offer."

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THE report from one of the institutions emphasized the fact that the best contribution that colleges can make in the national emergency is the continuance through normal processes of the development of intelligent citizens and that new activities should be undertaken only insofar as the colleges can accomplish additional tasks without impeding their main purposes.

The following specific examples, one from a university for men and the other from a college for women, were selected to indicate the important services that Catholic educational institutions are performing for the defense of our nation.

From Georgetown University:

1. There is a well-organized unit of the Reserve Officers Training Corps, Infantry, which prepares the members of the corps for commissions in the U. S. Army. This corps has been in existence since 1916 and has already furnished a large quota of trained junior officers for the Army of the United States. Its facilities and its operations are inspected at regular intervals by the War Department with the result that it enjoys the highest rating accorded to such units.

2. The ROTC also has a unit in the Medical School, preparing doctors for the Medical Corps. The sum total, therefore, of students under formal, disciplined military preparation for national defense numbers 507.

3. With the declaration by the President of the present emergency, the full facilities of the Medical School and the Hospital were placed at the disposal of the proper authorities, particularly by furnishing medical assistance in the examination of draftees under the recent Selective Service Act.

4. To explain and clarify the needs of the country, a special course was organized in September, 1940, by the School of Foreign Service under the title "Industrial Mobilization." This course examines and analyzes the material and economic resources, the manpower, shipping facilities and similar elements necessary for the industrial mobilization of the country in view of the war situation. It also studies the post-war adjustments that will undoubtedly become necessary on the return of peace throughout the world. The course was organized in close cooperation with the Army Industrial College, whose lecturers frequently participate in the instruction.

5. In the Law School a special course of instruction has been organized on the subject: "Military Law." It will examine the organization and procedure of courts martial, Government contracts and similar activities involving legal considerations. The faculty of the Law School will have the cooperation of two representatives from the office of the Judge Advocate General of the U. S. Army.

6. In collaboration with the Navy Department, a school was conducted during the summer months of 1940 for the training of junior officers in the Paymasters Corps of the U. S. Navy. Dormitory space, classroom, dining hall and administrative facilities of the university were put at the disposal of the Navy, which used them to train a corps of approximately 70 candidates for active naval duty.

7. The university has also relieved from duty the Rev. Charles A. O'Neill, S.J., for service in the Chaplains Corps of the U. S. Navy and he has been ordered to proceed to his post at Norfolk.

8. There is also a flourishing rifle club open to all departments of the university. The object and utility of such civilian preparation are obvious.

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From Webster College, Webster Groves, Mo.:

1. Cooperation between the local Red Cross Chapter and our students in offering to make necessary clothing and bandages.

2. A radio program and two productions of a play entitled "From War to War," given over Station KMOX of St. Louis, Mo., and presented both on the campus and in the auditorium of Webster College. The proceeds went to the American Red Cross.

3. Student symposium on "American Democracy," conducted by the Department of Speech.

4. Faculty radio program on higher education and the defense program.

5. Closer coordination of all of our courses so that American democracy can be more appreciated.

6. A new course for the lower division students in American Government to be given in the second semester.

7. Participation by officers and faculty members in the St. Louis University Conference on American Democracy, October 26, 1940.

HEADLINES:

From the world-wide Catholic News Coverage provided to the Catholic Press of the country by the N.C.W.C. News Service

(Only a few can be presented here, but these will suggest worth-while study club topics. For complete Catholic news with details, READ YOUR CATHOLIC PAPER.)

BISHOP FRANCIS J. MAGNER Consecrated. . . . Archbishop Schrembs Marks 30th Year of Episcopate. . . . Indifference to Religion Menace to Democratic States, Says Msgr. Ready. . . . Vatican Elevates Hawaii to Rank of Vicariate. . . . National Discussion Conference to Commemorate Encyclicals' Anniversary. . . . Would Make Portugal Haven for Children of Warring Nations. . . . Norway's Lutheran Bishops Continue Fight on Naziism. . . . Word 'Calvary' Disappears from New Testament. . . . U. S. Supreme Court Upholds Browder Sentence. . . . Willard Gibbs Medal Awarded to Dr. Doisy. . . .

MAY 18 Designated as Biblical Sunday by Bishops' Committee. . . . 'Osservatore' Denounces Charges That Holy See Favors Axis Powers. . . . America Hope of Missions, Msgr. McDonnell Tells Propagation Directors. . . . Bishop Joseph C. Plagens Installed in Grand Rapids. . . . Mexican National Action Sessions Asks Education, Electoral Law Reforms. . . . Bishop Vincent Ryan to Address Educator's Session. . . . Dr. Schuschnigg Held Political Prisoner in Munich Palace. . . . St. Patrick's Cathedral, New York, to Have New Altar. . . . 1,100 Priests, Most of Them Poles, in Nazi Prison Camps. . . . Nine Regional Meetings of Christian Doctrine Confraternity Scheduled. . . .

PORTUGUESE Priest, 82, Granted Permission to Enter Society of Jesus. . . . Slavery for Europe is Aim of Nazis, Says Card. Hinsley. . . . Italian Catholic Action Members Urged to Pray in Time of World Crisis. . . . Public Library Scene of Catholic Press Month Exhibit. . . . Over 700 Jesuits Have Made Supreme Sacrifice in Society's 400-Year History. . . . 3 Social Service School Alumnae Instructors at Sydney University. . . . High Honors Accorded to Card. Dougherty in Chile. . . . Niemoeller, Heroic Lutheran Minister, 'Inwardly Catholic.' . . . Picture of Occupied France Disclosed in Priest's Article. . . . U. S. Virtually Only Nation Aiding Pope's Charities, Says Prelate. . . .

LATE Pope's Efforts for Peace Recalled at Tomb Dedication. . . . American Youth Congress Attracts Little Interest in Washington Meeting. . . . Vatican City Radio Wave-Length Changed. . . . Belgian Bishops Appeal for Moral Unity of Their People. . . . Producer, Actors in Indecent Play Draw Sentences. . . . Report Vatican Plans Oecumenical Council Declared Unfounded. . . . Nun's Dramatic Account of Perilous Moments on Torpedoed Ship. . . . Welfare Groups Form Corporation to Unify Defense Program Service. . . . Labor Paper Praises Msgr. Haas' Pamphlet on Jobs, Prices, Unions. . . .

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MONTH *by* MONTH

CATHOLIC ACTION

MONTHLY PUBLICATION OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

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CHARLES A. MCMAHON
Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.

Members of Hierarchy Express Approval of Biblical Sunday

MORE than two-score Archbishops and Bishops have given their approval to the observance of May 18 as Biblical Sunday, and to date more than 30 Archbishops and Bishops have named diocesan chairmen to assist in the preparations necessary for the observance. At the request of the Most Rev. Edwin V. O'Hara, Bishop of Kansas City and Chairman of the Episcopal Committee on the Confraternity of Christian Doctrine, the Holy Name Society has undertaken to assist in the distribution of the English revision of the New Testament, which is to make its appearance soon.

Committees of the Society are being set up in the various dioceses and are expected to be functioning well in advance of May 18. The goal is to place a copy of the Sacred Scriptures in every Catholic home.

Bishop O'Hara also has appointed the following executive committee to serve under his leadership in preparing plans for the observance of Biblical Sunday: The Most Rev. Joseph M. Corrigan, Titular Bishop of Bilta and Rector of the Catholic University of America; the Rt. Rev. Msgr. William L. Newton, professor of Sacred Scripture at the Catholic University; and the Very Rev. William R. Lawler, O.P., head of the Chicago office of the Holy Name Society, as vice chairman. The Rev. Harry C. Graham, O.P., national director of the Holy Name Society, is executive secretary.

New Pamphlet by Msgr. Haas Issued By N. C. W. C. Social Action Dept.

ENTITLED "Jobs, Prices and Unions," a pamphlet by the Rt. Rev. Msgr. Francis J. Haas, dean of the School of Social Science of the Catholic University of America, published recently by the N. C. W. C. Social Action Department, analyzes the fundamental relationships existing between jobs, prices and labor unions. Monsignor Haas states that unions can and must "play an indispensable part in banishing unemployment and unfair prices." He urges a combination of unions, employers and the Federal Government to "work out and maintain a program that will both safeguard human freedom and abolish unemployment and business controlled prices."

An editorial in the weekly newspaper *Labor* cites this pamphlet as "a powerful plea that organized labor be given a greater voice in industry and government." The pamphlet is one of the "Social Action Series" of the N. C. W. C. Social Action Department.

Newman Club Federation Executive Secretary to Have N. C. W. C. Office

ALBERT W. RINEHART, of Washington, D. C., who was appointed acting executive secretary of the Newman Club Federation at the 20th annual convention of the Middle Atlantic Province of the Federation in Philadelphia, will make his headquarters at the offices of the Youth Department of the National Catholic Welfare Conference.

Mr. Rinehart is past president of the Newman Club of George Washington University, Washington, D. C. His appointment, according to William J. Hurley, president of the Federation, is designed to make the Federation an effective link in the Catholic Youth movement and to aid in the establishment of Newman clubs in colleges that do not now have them. A part of Mr. Rinehart's duties also will be to aid in coordinating and implementing the activities of the 338 clubs now functioning.

Harrisburg K. of C. Council Circulates N. C. W. C. "Symposium on Birth Control" Pamphlet

FOR the purpose of affording the public an opportunity to learn the real side of the Catholic Church on birth control, the Harrisburg, Pa., Council No. 869 of the Knights of Columbus is distributing the pamphlet, "A Symposium on Birth Control," which was recently issued by the Publications Office of the National Catholic Welfare Conference.

The pamphlet is being sent to all doctors, nurses, social workers and others in Harrisburg and vicinity.

The general public, says a letter accompanying the pamphlets, "is unaware of the cogent reasons" for the Catholic Church's stand on birth control. "Hence, she suffers greatly before the bar of public opinion and is often accused of taking a blind, unreasonable, and even cruel stand in a matter which, it is said, is no concern of hers at all," it

adds. "We wish merely to ask all, in the American way, to begin to consider the other side of the question, which indeed deserves serious thought on the part of every citizen."

National President of N. C. C. W. Protests Magazine's Materialistic "American Child Credo"

PROTEST against a feature in the current issue of *McCall's Magazine* headed "Credo of an American Child" is made by Mrs. J. W. McCollum, president of the National Council of Catholic Women, in a letter to Otis L. Wiese, editor of *McCall's*.

Saying she is speaking in the name of the more than 5,000,000 citizens federated in the National Council of Catholic Women, Mrs. McCollum declares "the credo is obviously the product of an adult's, not a child's mind" and that "it would be difficult to formulate a more materialistic statement of anyone's creed, or a more selfish interpretation of love for America."

"To state that '43,000,000 children in the United States believe this' is to say that children of the United States are devoid of any spiritual ideals or beliefs," the N. C. C. W. president asserts, "indeed, that their beliefs are the very negation of spiritual idealism or supernatural faith." "The National Council of Catholic Women," she adds, "takes this occasion to challenge the right of *McCall's* to tag upon the children of the United States a philosophy so unworthy of their capacity and so little in accord with reality."

Vatican Elevates Hawaii Vicariate to Diocesan Rank

THE Vicariate Apostolic of the Hawaiian Islands was raised to the rank of a diocese and created a suffragan See of the Archdiocese of San Francisco, according to word received on February 22, 1941, from Vatican City by the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States.

This action indicates that the Hawaiian Islands are no longer regarded as a missionary territory. Since the establishment of this field as a Prefecture Apostolic in 1826, and a Vicariate in 1844, the Church has expanded in the Territory of Hawaii until today Catholics number approximately one-fourth of the population. Work on the Cathedral of Our Lady of Peace in Honolulu began in 1840, when an edict of tolerance permitting Catholic priests freedom to carry on their work was issued by King Kamehameha, and today there are more than 100 churches and chapels in the diocese, as well as a number of Catholic schools, including St. Louis College, one of the leading educational institutions of the Territory.

Outstanding among the many heroic Picpus Fathers who have labored in the Hawaiian Islands is Father Damien (Joseph De Veuster), the world-renowned apostle of the leper colony at Molokai.

Hawaii now becomes the fourth suffragan See embraced in the Metropolitan Province of San Francisco. The others are the Dioceses of Reno, Sacramento and Salt Lake City.

Monsignor Ready Rebukes Protestant Writer's Slur on Cuban Clergy

A "GRATUITOUS and vicious misrepresentation" of the Catholic clergy and laity of a nearby and neighborly republic is the characterization the Rt. Rev. Msgr. Michael J. Ready, General Secretary of the National Catholic Welfare Conference, gave recently to an article on Cuba, by John H. Townsend, Jr., which appeared recently in *The Living Church*, publication of the Protestant Episcopal Church.

"When one has recovered from his astonishment and indignation after reading an article such as Mr. Townsend's," said Monsignor Ready, "his next reaction is to wonder how we can expect to be regarded as good neighbors, when even a small segment of the press in this country gives such unwarranted affront to the predominantly Catholic people of a historically Catholic country."

Mr. Townsend's article stated that Sir George Ogilvie Forbes, British minister to Cuba and a Catholic, is "very friendly to Bishop Blankingship and our work in Cuba, but that "his principal usefulness at this time is in counteracting the insidious propaganda of the Roman clergy and prominent Spanish laymen in favor of Germany and totalitarian principles." The article adds that "the Knights of Columbus are also being weaned away from their German adherence."

"As a matter of fact," said Monsignor Ready, "the Catholic clergy of Cuba are relatively few in number, and are occupied day and night with the care of souls and the administration of charities. They can give only a passing consideration to the war. If they could be registered as to their opinions, I do not hesitate to say that the vast majority would be found overwhelmingly in sympathy with democratic government, and that all would be found to abhor totalitarian political philosophy. The attitude of the Holy Father on 'totalitarianism' is known and respected by the Cuban Bishops and clergy, equally as well as in the United States."

Clergymen Urge Extension of Principle of Democracy in American Industry

A STATEMENT, signed by 652 clergymen of all faiths, issued in Washington, D. C., on February 24, calls upon the Government to "set up in every defense and major industry a cooperative board of employers, organized labor and government, with consumer representation included," as a means of safeguarding and extending the principle of democracy in American industry.

The signatures were obtained by the Social Action Department of the National Catholic Welfare Conference, the Industrial Division of the Federal Council of the Churches of Christ in America, the Social Justice Commission of the Central Conference of American Rabbis, and the Social Justice Committee of the Rabbinical Assembly of America.

"An important and immediate function of such boards would be to provide for the voluntary elimination of strikes and lockouts by a mutually acceptable and independent system of arbitration of industrial disputes," the statement observes.

Calling for measures to protect and extend "the principle of democratic relationships in industrial life in these critical days," the clergymen join in warning against any "ill-advised action" which might imperil "the foundations of American democracy." The statement envisages normal work and well-being for the people of the country both now and when the defense needs subside.

BISHOPS' APPEAL FOR RELIEF

Two articles in this issue which we trust our readers will read carefully are those printed on pages 7 and 8 dealing with the Bishops' program for relief and the National Catholic Community Service. Please read these articles and watch your Catholic papers for further announcement.

Broadcasting Catholic Truth

Contributed by the N. C. W. C. Bureau of Information

Bishop Duffy's Buffalo Catholic Radio Bureau of Information

WE KNOW our readers will agree that a research division is an integral part of any successful advertising agency, public relations or information department where current programs are studied and evaluated, possibilities of new ideas tested, and the results made available to interested parties. So, the research aspect of the N. C. W. C.'s Bureau of Information has received considerable attention of late—analyzing and comparing the public information programs of other national organizations with our own, building a reference library based on a survey of inquiries from the field, compiling of background material on current trends and events, as well as the preparation of special material dealing with the manifold activities of the National Catholic Welfare Conference.

One of the best pieces of material that has recently come to our attention is the annual report of the Radio Division of the Catholic Bureau of Information of the Diocese of Buffalo. For those who are interested in providing and sponsoring a comprehensive radio program we suggest that a study be made of this report, which can be secured from the Rev. John J. McMahon, chairman of the Radio Committee, Catholic Bureau of Information, Diocese of Buffalo. Here are a few highlights of this plan:

One of the most outstanding features of the Buffalo plan has been the varied offerings given over the air. The entire program has been designed to attract not only a small group but to bring the truth to Catholics and non-Catholics, adults and children. This feature of the Radio Bureau is outstanding. A better idea of the actual offerings is given in the paragraphs following.

TYPICAL PROGRAMS.—1. Perhaps the most successful program has been the "Question-Answer" type. At the present moment these programs are very popular. Commercial programs such as "Information, Please" have captured the listener's ear and a program with a definite Catholic angle is unique. The Buffalo group have used catchy titles such as "The Catechism Speaks," "Let's Ask the Priest," and "It's Nice to Know." By using questions that are generally put forth by non-Catholics and giving the real answers, the program is thereby brought to the attention of persons who might never read a pamphlet, discuss their questions with a Catholic or even stop in a park or on a street corner to listen to the Catholic Evidence Guild. This type of program is one of the best.

LENTEN SERMONS.—During Lent the Radio Committee arranged a special series of noon-day sermons. These programs are important in that they serve to keep before the Catholic listener the meaning of Lent and to the non-Catholics perhaps to awaken a desire to know more about the Church. Their value to the infirm and shut-in is very great.

CATHOLIC WOMEN.—In a series over one station the title of the broadcast was "The Catholic Woman and Modern Problems." This series dealt with the attitude of the Catholic woman towards modern life and the problems that arise from living in present-day surroundings.

HISTORICAL.—Another station in the diocese carried a program which treated the history of the Church. Such a program easily can state facts and clear up errors that have been made regarding the Church, its origin, development and accomplishments. In the matter of breaking down prejudice, such a program has great possibilities.

A biographical series on the lives of famous Catholics was made in which the contribution of Catholics to the world during the course of the centuries was presented.

SOCIAL ACTION.—During the Conference on Industrial Problems which was held in Buffalo in 1940 many radio programs were presented dealing with the problems and Catholic approach toward the solution of problems facing the Church today. During the course of the year the Radio Committee featured talks on the Papal Encyclicals and provided programs commemorating the Golden Jubilee of Pope Leo XIII's Encyclical, "On the Condition of Labor," and the 10th anniversary of Pope Pius XI's Encyclical, "Forty Years After." Speakers from the Labor College, treating topics allied to their studies, were also heard.

At the present moment, with so much attention being given to the part of labor and capital in the present upheaval, a program stating the Catholic position is certainly necessary. There is hardly a community where such a program would not be most welcome.

CATHOLIC CHARITIES.—During the period before the Catholic Charities Appeal in the diocese, the committee turned in a first class piece of work in bringing to the attention of the entire community the work of the Catholic Charities. By means of interpretive talks and discussion of the work of the 28 agencies in the diocese, Catholic and non-Catholic alike were acquainted with the work undertaken by the various agencies. In the course of the appeal, newscasts were given each night to report the day-by-day progress being made in the drive. Sketches dealing with certain phases of the charity work done were presented in a series called "Truth, Not Fiction."

DIOCESAN NEEDS.—During the course of the year another series was given in talks interpreting the work of the Diocesan Needs Fund. These talks included material regarding the diocesan vacation schools, the Buffalo Missionary Apostolate, the Bishop Duffy Children's Center, the Bishop's Committee on the Christian Home and Family, Missions for the Colored, and the Guild for the Blind.

DEVOTIONAL.—Programs of a devotional nature have also had a conspicuous place in the Buffalo organization's work. Each Sunday morning the High Mass and sermon was broadcast from one of the Buffalo churches. Three novena services were also aired in broadcasts that have a great appeal to Catholic and non-Catholic alike.

FOREIGN LANGUAGE.—Non-English-speaking groups were also included in the radio work. Every Sunday during the greater part of the year Father Justin Figas of Corpus Christi Church broadcasts in Polish. This program, originating in the Buffalo Diocese, is now heard over a nation-wide hook-up of 13 stations. Preceding the Catholic Charities Appeal programs are delivered in Polish and Italian, interpreting the work of the Catholic Charities agencies to these groups within the diocese.

SPECIAL EVENTS.—Under this heading the Buffalo Radio Committee has the following report to make:

1. Midnight Mass from the various churches, announce-

(*Continued on page* 31)

The Confraternity of Christian Doctrine

Met at Port by the R. C. C.
On the Firing Line
Spade Work for Vacation Schools

GREETING TO MEN IN THE U. S. N.—When Uncle Sam's cruisers or battleships make port, some one among the officers or sailors can be sure that the R. C. C. has a letter waiting for him.

The R. C. C. is the *Religious Correspondence Course* distributed by the Seminary of Our Lady of La Salette, Altamont, N. Y. This seminary is only one of a network of seminaries throughout the United States which supply instructions in Christian Doctrine to more than 3,000 people in the United States, Canada, and in many foreign countries. La Salette Seminary began last fall to conduct correspondence with a group of men in the U. S. Navy who had registered for the religious instruction course. This one seminary now has 50 Service men on its rolls of regular correspondents.

Individual, personal letters are written by the seminarians to the correspondents. With each letter a lesson in Christian Doctrine and a test is enclosed. Each letter sent from the seminary is read by a priest faculty member before it is mailed. It is then sent to the correspondent with the old test just completed, the next test to be filled in, and a return envelope.

The Religious Correspondence Course which is the medium used in many dioceses for the religious instruction of children in rural sections and the medium used by many seminaries to instruct non-Catholics and adult Catholics, is another of the twentieth century missionaries that like the radio, the moving picture, and the press is doing the work of religious instruction among those whom the priest cannot easily reach. It is a missionary medium that follows not only the apostolic spirit but the apostolic letter. What else was St. Paul giving to the Romans, the Corinthians, the Galatians, if not religious instruction by epistles or letters?

* * * * *

ON THE FIRING LINE.—A few days ago a writer to the National Center of The Confraternity of Christian Doctrine referred to the members of Newman Clubs in secular colleges as being "on the firing line." There is truth in the statement. Catholic students in secular colleges are meeting daily, situations, points-of-view, religious ignorance, religious indifference, and even religious enmity that the student in a Catholic college or university does not meet. Such students are in the front line of defense or offense in behalf of their religion, and occupying such an important—and dangerous—position, they should be trained to give good account of themselves.

Several years ago the Newman Clubs adopted the *religious discussion club* promoted by the Confraternity of Christian Doctrine, as the medium of religious instruction for their membership. These clubs are now flourishing on practically every secular college campus. The seriousness with which the Newman Club Federation is promoting the religious instruction of its membership is evidenced by the fact that the Twentieth Annual Convention of the Middle Atlantic Province of the Federation held at Philadelphia this past month had as its theme: The Confraternity of Christian Doctrine. The Rev. Cornelius B. Collins, director of the National Center of the Confraternity, addressed the meeting and a spirited panel discussion of the need for discussion groups to familiarize the Catholic laity with the doctrines of their religion was an important session.

Many of our readers working with Newman Clubs and in contact with Catholic students in secular colleges, may not know that a special committee of the Confraternity of Christian Doctrine, headed by Carlton Hayes as chairman and Ross Hoffman as editor, is preparing a series of texts especially designed to meet the needs of the Catholic student in the secular colleges. Two texts of a series have already been published. These are *Catholicism and The Progress of Science* by William A. Agar and *The Medieval Papacy In Action* by Marshall Baldwin. Both texts are published by Macmillan at $1 each. Besides these texts there are nine others suggested by the Confraternity of Christian Doctrine as suitable for religious discussion clubs in secular colleges. This list has the approval of the chaplains of Newman Clubs. The texts are:

The Christian in the World. Virgil Michel. Liturgical Press. $1.

The Church and Social Order. N. C. W. C. 10 cents.

Ethics of Christianity. Rev. C. M. Winters. St. Anthony Guild Press. 30 cents.

The Faith of Millions. Rev. John A. O'Brien. Our Sunday Visitor Press.

Five Great Encyclicals. Rev. Gerald C. Treacy. Paulist Press.

The Holy Sacrifice of the Mass. St. Anthony Guild Press. 50 cents.

A Map of Life. Frank Sheed. Sheed and Ward. 75 cents; discussion outline, 10 cents.

Marriage and The Catholic Church. Most Rev. John F. Noll, D.D. Our Sunday Visitor Press. 15 cents.

Modern Questions. Rev. Rudolph G. Bandas. Our Sunday Visitor Press.

* * * * *

THE SUCCESSFUL VACATION SCHOOL STARTS NOW.—If the religious vacation school to be held in June, July, or August is to be a success, the spade work must be done in these early spring months. The purpose of the religious vacation school is to provide four weeks of religious instruction for Catholic children who are in public schools. There are two primary requisites for a school; a teacher and pupils. If Sisters or seminarians are not engaged to teach in the religious vacation school, lay teachers must be obtained to take their place. It is desirable to obtain the services of men or women who are accustomed to, or engaged in teaching. With such a group there is no necessity for instruction in pedagogy, but there is necessity for a thorough instruction in the doctrines which they will teach to a specific grade. The National Center will be glad to supply to any priest or organization engaged in catechetical work, suggestions for teacher preparation courses extending over a period of six weeks for an hour or two a week. Once the teachers have been recruited and their preparation arranged for, the attention of all concerned with a religious vacation school should be focused upon reaching every Catholic child in the parish who is not in a Catholic school. This means an efficient canvas of the parish and a veritable campaign of intelligent and sympathetic home-visiting. A leaflet giving suggestions for "fishing" or home-visiting may be obtained from the National Center of The Confraternity. Other religious vacation school aids published by the National Center include: *The Religious Vacation School* which gives, step by step, the organization of such a school; the *Religious Vacation School Manual,* a course of study including a bibliography of teacher's references, pupils' texts, etc., and Instructions for Teachers and Helpers.

You Can't Always Tell An Alien

Contributed by the N. C. W. C. Bureau of Immigration

THE LUCK OF THE IRISH.—His first name is Patrick—which accounts for all this of course—and a fine looking young Irishman he is. But there was less sparkle than usual about him the day he called at the Bureau's Washington office, having made the trip from New York for the purpose.

Back in October our New York office had reported that they were helping him get his documents together so that he could straighten out his immigration status. For Patrick, at the age of 18, had come out to Canada and after remaining there a week had crossed the United States border at Niagara Falls by the simple expedient of mingling with a group of American tourists. The rest of his family are all United States citizens.

Patrick's illegal status apparently did not trouble him unduly nor did he let it interfere with a longing to join the U. S. Navy. The Navy not only does not accept aliens illegally here; it does not accept aliens at all. So Patrick, with the usual racial disregard for documents, helped himself to his brother's naturalization certificate and under his brother's name joined the Navy to see the world. He served for four years with distinction and in 1938 was honorably discharged, but still retained on the reserve list. The trip to Washington was occasioned by the fact that almost on the eve of his departure for Montreal to obtain his visa for permanent residence the Navy had called him to report for active service. What to do?

The Bureau told Patrick it didn't think he had better take any chances with the Navy at a time like this and uttered dark things about impersonating an American citizen. The immigration and naturalization officials, too, looked aghast and evidently pictured Patrick behind bars at the very least. Patrick was downcast but game. He announced that he guessed he'd just have to take his medicine and went off to tell all to the Navy. He returned radiant. Not only did the Navy not hold it against him—they were all for having him made an American citizen as promptly as possible so that they could take him back into the Service. The new Nationality Act seemed to offer a possibility, all depending on an interpretation that was still pending, but since the N. C. W. C. had everything ready for Patrick to apply for his visa in Montreal the Navy too agreed that this would be the safest course to pursue, so off he went with the Navy's blessing. We shouldn't be at all surprised, of course, to have the interpretation of the Nationality Act favor Patrick in the matter of a very short cut to citizenship. In fact, with his luck, we'll be surprised if it doesn't.

* * * * *

"OUT, DAMNED SPOT!"—On January 6, 1941, Representative Pace of Georgia reintroduced his classic bill "to deny admittance into the United States to all immigrants and to deport all aliens." This evidence of extraordinary thinking is known as H. R. 1417, and provides that after December 31, 1941, no immigrant shall be admitted into the United States and that after December 31, 1941, every alien in the United States shall be forthwith deported. To Mr. Pace's mind it's as simple as that.

Remember the Prime Minister of Hungary who two or three years ago enacted a law to exclude from government service anyone with Jewish blood, only to discover shortly afterward that he had Jewish blood himself, whereupon he resigned in accordance with his own decree? We heard of a Congressman once who in mid-career was discovered to be an alien although he and everyone else had always thought he was a citizen. Wouldn't it be funny if Mr. Pace should make a similar discovery?

* * * * *

ANCESTORS DON'T COUNT.—Speaking of aliens, one of those terrible people whom Mr. Pace doesn't want in the country has just written us plaintively: "I do get so discouraged trying to get my citizenship papers. Here I am, wife of a U. S. naval officer; my forebears fought in the Revolution; my mother's family have been Americans for generations; all my brothers and sisters are Americans; only I am not because my father was English and I was born in England! And now my naturalization is being held up because Florida, where my husband was born, did not then keep records of births."

Of course that little difficulty will soon be straightened out but it is one illustration of the fact, seemingly not glimpsed by some otherwise apparently intelligent people, that "aliens" are not persons who live in a huddle in one part of town and who could be removed *en masse* without disturbing the native population.

* * * * *

THE LONGEST WAY ROUND.—It is difficult enough these days to arrange the immigration affairs of persons who live on a continent, but when their home is on an island, separated by a couple of thousand miles of ocean from an American Consulate, the results are sometimes fantastic.

For four years the N. C. W. C. Bureau has struggled with the case of Jose Joao, minor son of a naturalized American citizen who resides in New York and wants his boy with him. Jose's home is on one of the Cape Verde Islands which lie off the coast of French West Africa, a few hundred miles from Dakar, which figures so prominently in the news these days as the spot from which enemy planes could so easily fly to South America. But the Cape Verde Islands belong to Portugal and fall within the jurisdiction of the American Consulate in Lisbon, which is where Jose was to apply for an immigration visa.

The father filed the usual petition and sent his guarantees of support. The Consulate said that his financial resources were not sufficient so the father obtained from a friend the promise of a job for his son. But that, said the Consulate, was "contract labor." The N. C. W. C. argued that it wasn't, because Jose's prime interest in coming to the United States was to join his father and not to accept employment. The Consulate couldn't see it that way—so Jose's father, aided by the N. C. W. C., spent the next two years trying unsuccessfully to convince them that the job was off—it was only an offer of friendship anyway. The Consulate, oddly enough, still continued to feel that the employer was going on holding open a $12 a week job for this unknown Portuguese youth and refused to be convinced to the contrary. So for a while things were at a standstill. Then the N. C. W. C. launched a fresh attack with some up-to-date guarantees of support from the father, whose circumstances had in the meantime improved.

This time officials were satisfied and wrote that they were inviting the boy to make formal application for a visa.

Imagine the consternation of both father and N. C. W. C. then, when Jose, having passed up the 2,000-mile trip to Lisbon in quest of the visa, arrived at a United States port two months later as a member of the crew of a schooner which had sailed from his island home—and with no visa at all! We expect you know what happens now. Off goes Jose to get that visa!

Interests of Our Catholic Youth

A Contribution
of the
N. C. W. C. Youth Department

Newman Club Conventions

TWO of the most important Provinces of the *Newman Club Federation*, the New York Province and the Middle Atlantic Province, held their annual conventions during February.

The New York Province met on February 1 and 2, at the Waldorf-Astoria Hotel. The Saturday meeting was devoted to a discussion on the Catholic Student and Peace, with special emphasis on the Papal Peace program. Rev. Gerald C. Walsh, S.J., professor at Fordham University, acted as faculty adviser. Sunday afternoon, students and chaplains attended a "Clinic" on Newman Club problems, given over to a most interesting and inspiring exchange of experiences on concrete problems which a Newman Club has to face. The discussion centered around publications of the individual Club, balance between intellectual, spiritual and social program, membership drive, attendance of meetings, relations with alumni, finances, etc. Sunday morning, Most Rev. Francis J. Spellman, Archbishop of New York, celebrated the communion mass for the nearly 1,000 members of the convention, while Rev. William A. Scully, chaplain of the New York Province, delivered the sermon. The Communion Breakfast was honored by the presence and an address by Most Rev. J. Francis A. McIntyre, Auxiliary Bishop. Several business meetings and social events completed the program.

* * * * *

The *Middle Atlantic Province* held its annual convention in Philadelphia, on February 15 and 16, the main topic being the Confraternity of Christian Doctrine. The discussion was introduced by two addresses given by Rev. Cornelius Collins, national director of the Confraternity of Christian Doctrine, and Rev. John Cosgrove, as well as by two student speakers, Mr. Albert W. Rhinehart, George Washington University, and Mr. William Gimmi, Temple University Evening School. An outstanding feature of the meeting was the presentation of a model discussion club as operating among Catholic students at the University of Pennsylvania. The discussion itself was carried on by members of the Newman Clubs and by students of the Catholic Colleges of Philadelphia, all of them represented in the meeting. The principal events of Sunday were the Communion Mass at the Chapel of the Newman Hall and the Communion Breakfast. Both Province conventions were attended by national officers of the Newman Club Federation, among them the Rev. Donald M. Cleary, national chaplain, and Mr. William Hurley, national president.

The N. C. W. C. Youth Department was represented, at both meetings, by Rev. Vincent Mooney, its director.

* * * * *

N. F. C. C. S. Publishes Its First Pamphlet

The National Federation of Catholic College Students continues its promising march forward. The Washington-Baltimore Region held its First Annual Convention March 2, at the Catholic University of America with discussions centering around Catholic Student and Democracy and special interest meetings for the regional commissions on international relations, liturgy, radio, war relief and youth movements.

In the New York Region, the commissions on radio, dramatics, press and student councils are particularly active.

On February 15, Miss Gertrude Kirk, National President of the N. F. C. C. S., convoked the representatives of the student bodies of the Catholic Colleges in the Philadelphia area for a meeting which decided to create a Philadelphia Region of the N. F. C. C. S.

The National Office of the N. F. C. C. S. has just published a *Handbook on the Federation*, including detailed information on the history, the purpose, the activities of the N. F. C. C. S. the text of the constitution and the by-laws, a special chapter on the constitution and functioning of the commissions, with—an illustration—the study plan of several commissions already functioning. Quotations from papal pronouncements on the importance of Catholic Action in universities complete the text.

The pamphlet (price 10 cents) is one of the Youth Series brought out by the Youth Department of the N. C. W. C.

* * * * *

Newman Club Federation Transfers Headquarters to N. C. W. C.

At the Philadelphia meeting, the national officers of the Newman Club Federation decided to transfer the National office of the Federation to the Youth Department of the N. C. W. C. at Washington, where already the headquarters of the National Federation of Catholic College Students are located. Mr. Bert Rinehart, president of the Newman Club of George Washington University, has been appointed executive secretary and immediately assumed his duties.

* * * * *

Diocesan Federation of Catholic High School Students

At the end of January, the Diocese of Pittsburgh saw a very interesting meeting which may become an example for other parts of the country: the first meeting of the newly created "Diocesan Federation of High School Students." This federation—which is a very constructive attempt to meet a need definitely felt in many places—has as its main objective to unify Catholic Youth forces on the high school level, to assist the Catholic high school in training youth in the lay apostolate, to promote extracurricular activities with proper supervision, and apply the principles of Catholic Action to high school students. Each Catholic high school of the Diocese may have two student representatives. The schools are affiliated only after the students have established their own student council and adopted their own working constitution.

The initial meeting of the Pittsburgh Federation adopted three important projects to be carried out in all affiliated schools through their student councils: surveys of occupational opportunities for high school graduates in industries of western Pennsylvania; educational opportunities in Catholic colleges and universities; and support of the drive against indecent literature.

The meeting was attended by delegates from 40 Catholic high schools of the diocese. Rev. Cyril J. Vogel, diocesan director of Adult Education, who presided at the sessions, will act as diocesan director of the Federation. Rev. Thomas J. Quigley, diocesan superintendent of schools, was the chief speaker.

Sidelights on Social Action

Contributed by the N. C. W. C. Department of Social Action

INDUSTRY

STILL HEADING FOR FIRST BASE.—No one will contend that we have sustained an organized, unified, and energetic effort to reorder society or even to do the preliminary educational work according to the mind of Leo XIII and his late successor in St. Peter's place, Pius XI. Catholics generally are not engaged in the crusade, "the good and peaceful fight" to which Pius exhorted them. What do we see when we lay bare by a little judicious questioning, the mentality of an average good praying Catholic? Two yawning cavities. The first should have been filled with awareness, perturbation, anxiety, distress about the social question itself. That empty crater should have housed a keen appreciation of social disorder, injustice, suffering, immorality, as one of the major evils of the century in which we live and one of the gravest challenges to our doctrinal and moral system. The second wide open space was meant to contain a rudimentary knowledge of facts and principles by which order may be restored.

AN OPEN MIND.—An example or two will suffice to illustrate what is meant. But three days since a Catholic employer, upright and devout, admitted that he had not found time to look into *Quadragesimo Anno* in the three months since it was sent to him. He knew it came from the Pope, but he didn't really consider it important enough to displace his daily paper for a few hours. His protestations to the contrary notwithstanding, the gentleman will never have time to discover what the Popes think of him.

The other sort of ignorance would stand forth in all its unconscious shame if you should put these two questions to any normally educated Catholic: How many families in the United States received incomes of less than $1,000 last year? What did Pius XI say about the conduct of modern corporations?

BEHIND THE HEADLINES.—No, to be honest, most of us don't know and don't care. All we know about the so-called epidemic of strikes in defense industries is what we read in the papers. We don't know the extent of responsibility shared by die-hard employers, high-priced lawyers, hard-working fanatical Communists, greedy or ineffectual union officials, millions of supine Catholic union members, anti-union Congressmen, an unreliable or prejudiced press, a gullible reading public, expensive radio propaganda.

The confusion and disunity among our people in and out of industry, extends much farther than the comparatively light flurry of strikes would seem to indicate. The need for unity, active and hearty, not passive nor coerced, is intense right now if we wish to build military strength.

WHAT PRICE TEAMWORK?—At any rate the problems of defense and post-defense combined cannot be successfully solved by a huge fund of apathy, selfishness, and more or less cheerful, self-satisfied ignorance. And these problems—above all the problem of unemployment—cannot go on unsolved. It may well be that they shall reach an acute stage quite suddenly, demanding the combined intelligence, information, and good will—not of all the people but of most people, organized and articulate through their genuine representatives. How shall we suddenly manufacture this sort of unified economic army, calling all classes to attack unemployment, poverty, waste, greed, irrational competition or equally irrational monopoly as a common enemy? How we shall do this of a sudden without a miracle is beyond understanding. There is, of course, an alternative. Given a large and efficient army and some individual with limitless gall and determination to command it, we might find a place for everyone and put everyone in his place. It might not be a pleasant or useful place; but in such an extremity our one interest would be to keep people not happy but busy.

SOUND THE TOCSIN AGAIN.—If this is the alternative to popular social education and popular interest in the common good and popular participation in rebuilding the system, and if the alternative presses nearer, war-driven, all the more reason for seizing upon any means of accelerating the growth of popular education, etc. Methods would bear an overhauling, of course; but there is a greater dearth of motive than method. Anyone who agrees thoroughly with the vehement stand taken by Pius XI on the matter of positive Catholic duty will invent some means of fulfilling that duty in any circumstances. But to reach that first stage of agreement? Perhaps our programs commemorative of the two anniversaries should propose this as their immediate end: to convince a lot more people that the "social question" is one of their heaviest responsibilities as Americans and as Catholics. Perhaps the best way to do this is to hammer away in the most obtrusive and repetitive fashion possible, at just a few lines from Leo and Pius and just a few facts from current life.

Did Pius XI threaten us with revolution unless we try immediately to give workmen a better income? Was he talking sense or nonsense? These and similar thoughts especially from the later Encyclicals, which are as a matter of fact more opposite than Leo's today, should be turned inside out in discussion—whether this takes place in classrooms, neighborhood clubs, parish societies, or what have you. At the same time living examples of the evils the Popes described should be set in the midst of the group and pushed around until everyone present sees their meaning and importance.

It would be ideal if we could call on the two departed Popes to make appeals in person for our increased enthusiasm in pursuing their programs; and if we could introduce some of the most pitiable victims of our economic bedlam to our groups of theorists—say a family that has lived on relief for several years.

A SLIGHT VARIATION.—Since we can't have personal appearances—certainly not in the case of the Popes—we'll have to rely on the written and spoken word and in spite of this handicap, to approach reality as nearly and as dramatically as possible. I suggest one more simple way to do so: Supply copies of *Organized Social Justice* to everyone taking part in this program, whether 5 or 50. Select those paragraphs especially susceptible to argument—it doesn't matter how many. Appoint one or more individuals to uphold in turn the viewpoint of capital, labor, government (the present administration), and the Church. Get them to prepare a typical argument from their assumed viewpoint on a few of the chosen topics. The only caution is that the representative of the Pope, or the Chairman, be quite capable of interpreting the Church's views accurately, and that no one go to extremes nor display a horrible example of the class he represents. As far as time permits everyone present might be allowed to enter into the debate, and to

introduce items from the day's papers touching the subject matter. This sort of discussion well-engineered could create enough of the competitive spirit to drive the participants to reliable sources for ammunition.

PEACE

LYING LITERATURE.—The *Osservatore Romano* has recently printed a stirring refutation of the lies which have been given circulation attacking the "supernatural, universal paternity of the Roman Pontiff." The purpose of these lies, in the words of the Holy Father, is "destroying in the great family of nations the fraternal relations among brothers of the same celestial Father." This editorial is a thought-provoking commentary on the ways of modern war propaganda, and suggests precautionary measures. Commenting on the Pope's statement that "lying literature can become no less deadly than tanks and bombers," the *Osservatore* states: *Propaganda with a Purpose.* "It is not surprising that such literature, precisely because it is contrary to the truth, seeks to profit from the present moment when soldiers are called upon to shed their blood, and troubled minds and anguished hearts both tend to disturb the serenity of judgment. Nor is it surprising that this activity does not stop at human truth, which because it is contingent and relative, does not offer prolonged resistance to well-presented errors. To the contrary, a doubt discreetly engineered and wisely nurtured suffices to paralyze the influence of human truth. But this does not happen in the case of supernatural truth, to which, in hours of distrust and error the human mind returns even after prolonged period of obstinate abandonment. . . . Now, amongst the truths dearest to the Christian and most respected by those who have minds free of prejudice and to which the development of events is opening eyes which up to now have been closed against the light, is the supernatural, universal paternity of the Roman Pontiff. . . ." THE TACTICS.—"While it does perhaps reveal among men the supernatural certainty that in the midst of the struggle that is growing worse the Pope remains more than ever the Common Father of all the faithful, does it not destroy pleasing hope by dissipating the true comfort that derives from it, when certain literature is put forth presenting this attitude as being inspired by material considerations and susceptible, therefore, to twistings, calculated evolutions, rapid changes? . . . certain reports, either completely invented or skilfully disguised in editing with the clear intention of rendering correct action difficult or delicate, have been diffused at more or less brief intervals, and with a constancy worthy of a better cause, making it hard to attribute to any other purpose." The *Osservatore* repeats some of the partisan and opportunistic actions in the sphere of international relations which have been falsely attributed to the Pope. We have read and heard many of them, and may have been tempted to believe them. . . . WEAK SPIRITS AND STRONG.—The *Osservatore* continues: "Among weak spirits who . . . 'make themselves the intermediaries of concepts and prejudices which arise in circles foreign and hostile to Christianity which lie in wait for the souls of believers,' such attempts can make more or less headway. But this will not happen to the faithful who, 'thanks to Divine help, will remain bound and anchored more tenaciously, against all tempests, to the safe rock of their faith and to the Church of God, guardian, depository and infallible teacher of truth,' and who will remember the ardent wishes of the Common Father. In the midst of those who, permitting themselves to be surprised and frightened by voices that have no truth, fall into cowardice and weakness, let us not forget to put into practice with generosity and courage the exhortation of the Prophet: 'Strengthen ye the feeble hands and confirm the weak knees.'" . . . STRENGTHENING THE WEAK.—If we care for truth and peace, we will with equal constancy see to our own strength and generously strengthen the weak by a knowledge and spread of undistorted facts. These facts are to be found week by week in the Catholic press and in pamphlet and book literature. A clear source is the writings of Pope Pius XII himself. Read in "Pius XII and Peace" (N. C. W. C., 10c) what he has to say about the Pope as the Common Father, about the Papacy's relation to nations at war, about the duties and functions of a state and the Church's relation thereto, about a just peace.

CITIZENSHIP

DEFENSE.—When we think of defense, our minds revert to the traditional associations, hymned sonorously by Virgil many centuries ago—"Arms and the man." But arms alone have never been sufficient to defend anything—and the men who wield them are compounded of so many needs and elements and are so dependent upon sources outside themselves, that the problem of defense becomes in an intense sort of way, the problem of humanity. OF WHAT? —The thing defended, too, enters. In our present program of defense, not only our lands and our lives are considered, but that more intangible thing called our "way of life" which we like to term democracy and which we like to think of in its idealized aspects—however we may have corrupted or weakened it by our actions. Democracy has been defined somewhere as the safeguarding of individual and social rights; as man's free participation in and contribution toward life's significant relationships. The sense of individual and social rights and the power to sustain them comes from religion—from the knowledge that we are sons of God, of infinite and equal worth, all redeemed by Christ and all destined for the same end which we must reach by helping one another. Therefore we seek, if only indirectly, to defend religion. HEALTH.—Defense implies strength. Things cannot be defended with flabby bodies; nor ideas with flabby minds. During this time, and as a measure of defense, the Government of the United States, the public health services and private medical associations and interests are trying to concentrate public attention and action on the question of bodily health—the prevention and cure of social and other contagious diseases and education as to diet, etc. . . . STRONG MINDS.—Need for sound and healthy minds is of equal though less advertised importance. It implies first, intensive education so that discriminatory tastes and inclinations are developed—a thorough diet and nutrition course. The Church through its school system gives this. But unfortunately many have not had the blessing of a Catholic education. Unfortunately, too, the amount of leisure time recently available to, or forced upon all, coupled with the ubiquitousness of demoralizing forms of entertainment presents a problem even for those who have well founded as to education. Through boycotting and other devices the Legion of Decency has been very effective in raising the standard of films. Laudable work has also been performed by the National Organization for Decent Literature in removing vicious and anti-social literature from public newsstands. . . . GOOD LITERATURE.—But positive action is called for—*good* literature which will satisfy *all* the varied needs of man's nature, and produce strong constructive social action and living. There is such literature, a wealth of it, permeated with the Catholic philosophy of life—and a full life—serious and light, fact and fiction, simple and profound. All our American talent for organization and distribution and the consciousness of the social relationships which our own nature, religion and democracy impose on us, should be brought to the task of getting this literature into the hands of our citizens, of making them read it and like it. This is a first line of defense.

The National Council Of Catholic Men

A Unified Laymen's Program of Prayer: Study: Action Under the Supervision of the Bishops

Transcriptions of Famed "Living God" Drama Offered to Local Societies

We are happy to announce here for the first time that "The Living God," famed dramatic radio series, will be produced this year in electrical transcription form and offered to local organizations for broadcast under their own sponsorship. It is expected that in this way the greatest possible coverage of the country will be secured. The last production, when the series was made available to the N. B. C. Red Network, was carried by 61 stations, who cooperated most generously and graciously but only after a barrage of letters and telegrams. That was considered a splendid network, but we are hopeful that the number will be even greater under the distribution system planned this year.

Written by Mmes Cita et Suzanne Malard, "The Living God" was first produced in France in Holy Week of 1937, when reports of it came to the notice of the National Council of Catholic Men, who arranged for its translation by Frederick Haviland and later adaptation and editing by Myles Connolly, Ernest Boyd, and Welbourn Kelley. N. C. C. M. first broadcast the series in this country over a national N. B. C network in 1938 and repeated it in 1939. Due to financial stringencies last year and preoccupation with work in connection with the Catholic Hour's tenth anniversary celebration, "The Living God" was presented over a West Coast hook-up only in 1940, and that by means of transcriptions of the previous year's production.

"The Living God" is a story presented by a modern radio reporter, who has been given an assignment to put on the air an unusual program. Setting off through the New York streets gathering answers to his question: "Who is Jesus Christ?" he is finally directed by an old woman into a small Catholic church. It is Palm Sunday and the Gospel of the day is being read. In the midst of it, the reporter is transported back through time and space to Jerusalem at the time of Our Lord's triumphal entry into that city.

He then gives his radio audience a first-hand account of the events of Palm Sunday, the Last Supper, the betrayal and trial before Pilate, the Crucifixion, the Resurrection, and finally the scene on the road to Emmaus before returning to the familiar setting of New York in the year 1941. In the same Church from which he had begun his travels, he realizes that the happenings he has witnessed in the Holy Land have restored to him his faith in God, and he is able to say with the priest in the words of St. John's Gospel, "In the beginning was the Word . . . and the Word was God . . . and the Word was made flesh and dwelt among us."

The late Walter Connolly, widely known and loved in the film colony, played the radio reporter in 1938, and William Gargan in 1939. Pedro de Cordoba, who arranged each production, enacted "The Voice of Jesus." The Old Woman was played first by Una O'Connor and then by Mary Carr.

Plans for this year's production are again under the direction of Pedro de Cordoba, well known for his work both in motion pictures, on the Broadway stage, and on the radio. As in productions in the past, Mr. de Cordoba will enact the role of "The Voice of Jesus," and Una O'Connor, a feature actress in scores of Hollywood and Broadway productions, will again play the part of "The Old Woman." The leading role, that of the radio reporter, will again be played by William Gargan, who is admirably suited to the role. All members of the cast will be experienced motion picture or radio actors. Martin Work, head of the Loyola University radio staff, will direct production.

As planned at present, "The Living God" series will consist of five 15-minute transcriptions of the Holy Week drama and one of an Easter address by Monsignor Fulton J. Sheen. There will thus be six transcriptions in all, arranged so that they can be broadcast as six 15-minute programs on different days of Holy Week.

The desirability of the program has been demonstrated both by the praise of radio executives and the response of radio listeners. N. C. C. M. officials feel that it is one of the best accomplishments of the Council in recent years. The lasting and deep impression made by the broadcast was brought home to us again only last week in a letter received from a New Jersey listener, who heard the 1939 production. A part of his letter follows:

> " . . . We were particularly thrilled by your Holy Week broadcast of 1939, our three small children were deeply affected by its realism and it was with real regret that we listened in vain last Holy Week for its repetition.
>
> "As an Episcopal family of five we earnestly request your splendid Council to present the same series, as in Holy Week, 1939, again this coming Easter."

Produced as a radio drama in France, Poland, Belgium, Chile, and Holland, as well as in the United States, "The Living God" also has been published both in French and English. The English translation was made by F. J. Sheed and is published by Sheed and Ward under the title "Radio Reporter in Jerusalem."

"The Living God" programs will be rented at $18 for the series which will, of course, pay only a part of the cost of production of the series. Invitations to sponsor the

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programs are going to all Catholic organizations in order to get the widest possible distribution.

We also wish to announce that a third series of six transcriptions made by Msgr. Sheen on "The Seven Last Words and the Seven Virtues" is now available to all N. C. C. M. affiliates at a rental of $18. Full information on this and the two previous series made by Msgr. Sheen is available on request.

A. C. T. U. Work Emphasized in New N. C. C. M. Councils in Saginaw, Mich.

Provision has been made for the work of A. C. T. U. in the organization of the new Saginaw Catholic Action Council of Men set up during the month of February with the assistance of N. C. C. M. field secretary, Dr. John G. Bowen. Although the work of the Association of Catholic Trade Unionists is new in the organization of Catholic Action councils according to the N. C. C. M. plan, it is sure to prove a most effective addition in this section where there are many prospects for this work.

In his letter to the pastors of the Diocese the first week in February, Most Reverend William F. Murphy said the erection of this official agency of Catholic Action was in accord with the wishes of the Holy Father.

According to the prospectus which accompanied the letter of the Bishop, the basic parish organization consists of the following positions to be filled by the pastor by appointment; a president, secretary-treasurer, and chairmen of the following activities: Holy Name Society, St. Vincent de Paul Society, ushers, youth, radio, discussion club, A. C. T. U., and any others that the pastor wishes to name.

These men meet once a month and report the progress being made in particular activities. They will then discuss the spiritual needs and wants of the parish and ways and means by which they may assist the pastor in the apostolic work of the church.

The entire council (all the men of the parish), will meet twice a year: the second Sunday of March and the second Sunday of October. The parish Secretary-Treasurer is to distribute membership cards in the organization to every man in the parish. Contributions of 50 cents a year will be asked for the cards.

In order to establish immediate leadership for the organization in the entire diocese, the Bishop has appointed as president pro tem., Anthony F. Brogger, and as secretary, Assistant Attorney General Henry E. Naegerly, Jr. For the last two years, Mr. Brogger has been acting as official contact man for the Council in the diocese.

Commenting on the proposed organization early last month, Dr. Bowen said: "This is not a new competing organization, but is primarily an agency for the coordination of the present existing organizations of men."

"Our immediate job," Dr. Bowen said, "is to find a practical way to put into action the principles of Catholic Action laid down by Pope Pius XI in his famous definition: 'Catholic Action is the participation of the laity in the apostolate of the Hierarchy."

What About Conscientious Objectors?

If you plan a study club meeting on the subject of conscientious objectors, or if you want to give an address on the subject or to inform your friends who are on draft boards, it is good to know that there are two inexpensive Catholic pamphlets available on the subject. They are "The Conscientious Objector to War" printed in *The Catholic Mind* for October 22, 1940 (America Press, 53 Park Place, New York City, 10c), and *The Ethics of War* (Catholic Association for International Peace, 1312 Massachusetts Avenue, Washington, D. C., 10c).

Or if you need information on "The Catholic Position on Birth Control," "The Pope's Peace Program," "The Catholic Ideal of Marriage," "The Catholic Theory of the State," "The Church in Germany," etc., there are many splendid and inexpensive pamphlets available on each of these subjects. N. C. C. M. has made up a list of 40 such subjects and suggested pamphlet readings which is available free on request. Ask for the "Catholic Discussions List."

Detroit Council a Prompt and Efficient Defender

On January 10, a full page advertisement of the booklets of the notorious Haldeman Julius Company was printed in the *Detroit Free Press*. Prompt protest by Catholic organizations and individuals led by the Detroit Archdiocesan Council of Catholic Men resulted in the publication the following day of a front page apology signed by the publisher of the paper. Instrumental in the apology was the fact that a committee of the N. C. C. M. Archdiocesan Council immediately drew up a full page "ad" stating the Catholic position in the matter and offered it for publication in the next day's issue. James Fitzgerald, head of the Detroit Council, was the leader in this move.

Mr. Fitzgerald, who is executive secretary of the St. Vincent de Paul Society, was reelected president of the Detroit Archdiocesan Council at the January meeting. Vincent F. McAuliffe, president of the Holy Name Society, was again named vice president. George F. Mehling, active in the St. Vincent de Paul Society, was chosen secretary succeeding Raymond R. Cameron, who asked to be relieved of his duties. Andrew O. Zink, head of the Detroit Regiment, Knights of St. John, was reelected treasurer.

The council includes the following organizations: Ancient Order of Hibernians, Association of Catholic Trade Unionists, Catholic Central Verein, Catholic Evidence Guild, Catholic Order of Foresters, Catholic Workers, Father Van's Organization, Guild of St. Apollonia, Holy Name Society, all councils of Knights of Columbus in the archdiocese, Knights of Equity, Knights of St. John, Knights of St. Peter Claver, Laymen's Retreat League, Polish Roman Catholic Association of U. S., Polish Roman Catholic Union, St. Vincent de Paul Society, two Detroit Fraternities of the Third Order of St. Francis and the Catholic Physicians' Guild.

Formula for a Successful "Catholic Information Please"

Everyone will be interested in the formula for an activity that is both highly entertaining and instructive. Such an activity is to be found in a "Catholic Information Please" program as staged by the Holy Name Society and the Our Lady Sodality of St. Anthony's Parish here in Washington during the month of January. The program was arranged as a non-competitive affair between three Holy Name Society members and three ladies of the Sodality. All questions asked dealt with Catholic teaching and practice.

The first step is the securing of the participation in the *dramatis personae* of the very best material in the parish. St. Anthony's Parish was fortunate in this regard, more fortunate undoubtedly than the average. As their "Clifton Fadiman," they were able to get the Hon. Leo Rover, former district attorney, who proved to be a questioner and repartee-maker par excellence. On the H. N. S. team were Clemens B. Poiesz, licensed member and chairman of the Washington Catholic Evidence Guild; Harry Kirk, also a C. E. G. chairman and president of the National Catholic Evidence Conference; and Edward J. Heffron, another C. E. G. chairman and executive secretary of the National Council of Catholic Men. On the Sodality team were Mrs. Harry Kirk, active in the Sodality and the C. E. G., Clare Fontanini, and Mrs. Frank O'Hara, C. E. G. chairman and former vice president of the local Evidence Guild.

Questions were provided both by the participants and by other parishioners. Where a correct answer was not forthcoming from the contestants, it was supplied by Mr. Rover. An overflow joint meeting of the Holy Name Society and Sodality heard this variation of the "Information Please" idea and gave vociferous approval to it. We can heartily recommend it for your own use.

THE CATHOLIC RADIO BUREAU

National Council of Catholic Men Proposes an Inter-American Catholic Hour

The strife abroad, with its terrifying threat to all civilized institutions, has driven the Americas closer, and must drive them closer yet. Horrible tyrannies and oppressions, and denials not only of religion but of the very dignity of man, are growing apace beyond the oceans—things hateful as well to South Americans and Central Americans as to North Americans. There is no monarch anywhere in the Americas, no title of nobility, no aristocracy. The equality of men before God, their freedom as His co-equal children, is an ideal that governs from Tierra del Fuego to Nome. As Americans all, we must safeguard that heritage.

The Catholics of the Western Hemisphere have an added bond of union. As members of the Church, the Mystical Body of Christ they must love one another, sacrifice one for another, suffer one for another. In fact, to put it bluntly, this tie of religion is perhaps the closest and most realistic tie of all. There is, after all, a considerable diversity of culture, of economic interest, and even of politics, between North and South America. But there is no slightest disparity between the fundamental Catholicism of North American Catholics and the Catholicism of South American Catholics—and the culture of South America is Catholic.

Yet it seems unquestionably true that the Catholics of the United States have fallen short of adequate and sympathetic understanding of the Catholics of Latin-America, and Latin-American Catholics have perhaps fallen short of adequate and sympathetic understanding of the Catholics of the United States. It is said that many Latin-Americans feel that the United States is an imperialistic Protestant nation, that the Catholic Church in the United States is ineffective and without influence, existing only on sufferance—and certainly this makes for an even greater disparity between the two peoples than would otherwise exist. Everything possible must be done to remove this misconception.

The Catholic Hour, weekly broadcast of religious truth produced by the National Council of Catholic Men in cooperation with the National Broadcasting Company, has in the past 11 years grown to be the most extensive and the most effective religious radio program in the world. Tens of thousands of Protestants, Jews, and unbelievers testify to its influence. Thousands of converted souls testify to its effectiveness. (The audience mail last year was 224,486 pieces.)

The National Council of Catholic Men proposes now to make a Spanish version of the Catholic Hour available to Latin-Americans by short-wave.

Many important values would flow from such a broadcast. In such a series of talks as that given in the Catholic Hour last August by Father Walde, the Catholics of Latin-America would gain a new insight into the influence of Catholicism in North America. And it would certainly be of benefit to better understanding between the Republics of North and South America to have all Catholics, in both continents, reminded of the fundamental truths of Catholic political theory enunciated in the series of talks given by Father Parsons: The equality of all men before God, and the transmission of all governing power from God through the people to the government—which is, of course, diametrically opposed to the totalitarian theory.

The people of Latin-America, bred in the Catholic tradition, would, one feels sure, welcome the opportunity of hearing the brilliant addresses of Monsignor Sheen, the penetrating analyses of Father Gillis, the clear expositions of Bishop Hunt, the salutary reminders of Father Parsons, the illuminating expositions of Father Walde, and the splendid contributions of all of the other priests who have spoken, or will speak, in the Catholic Hour. In addition, if the Catholic Hour were to be short-waved to South America in Spanish, the opportunity would be afforded for occasional original addresses by men distinguished in the field of Hispano-American relations, as, for example, the Most Reverend John F. O'Hara, C.S.C.

This Spanish version of the Catholic Hour, according to present plans, will be beamed to South America probably from 9:05 to 9:30 p. m., Eastern Standard Time, on Monday, Tuesday, Thursday, or Friday, just following a news broadcast. It will be transmitted by General Electric Company's station WGEO, Schenectady, N. Y., the most powerful short-wave station in the United States. The programs will consist of 10 minutes of appropriate sacred music (in Spanish and Latin, chiefly), and 15-minute translations of the addresses delivered in the weekly English program, to be given by one who is both a competent linguist and a competent radio speaker, Senor Domingo Eugenio Delgado Arias, a member of the Romance Language faculty of the Graduate School of Fordham University, and Secretary General of the Asociacion Cultural Inter-Americana, Inc.

All plans necessary to the operation of the program have been made, all necessary approvals secured and many hearty commendations received. But one thing remains to be done before the program goes on the air and that is the raising of the necessary funds to inaugurate it. At present the National Council of Catholic Men is earnestly soliciting the cooperation and support of all who are interested in Inter-American amity in helping to secure the sums necessary to launch the program. Once sufficient resources are available the program will go on the air at once.

If You Have a Dramatic Society, Don't Forget the Radio

It is a pleasure to announce that sample scripts of eight new Catholic radio dramas, seven of which are written by Rev. Michael F. Kavanagh, S.J., and the eighth by Rev. Lawrence McHugh, S.J., are now available on request from the Radio Bureau. Catholic dramatic groups have been able to make very little use of radio in the past because of the lack of suitable plays. With the advent of this group and the few previously announced by this Bureau, there should no longer be any reason why city-wide or parish dramatic societies should not venture into this field. NAB's *How to Use Radio* contains many invaluable suggestions for organizations either engaged or about to engage in radio work. It is being reprinted at present and we will be glad to furnish copies free on request when our supply is replenished. Copies also are available of our *Memorandum on Producing Catholic Radio Programs, Radio and the Rights of Religion,* and *Instructions to Catholic Hour Speakers.*

Titles of the 10 scripts now listed here and available on request are: *The Coming of Christ, Light in the Darkness, Samaritan Woman, The Bread of Life, Born That Way, Their Brother Lazarus, No Greater Love,* and *The First Easter.*

Vatican Broadcasts On New Wave Length

All broadcasts to America from the Vatican City radio station are being transmitted on a wave length of 6,190 kilocycles, a recent dispatch states. The broadcasts in English directed to the United States are received here at 8:30 p. m., E.S.T., on Sunday and Thursday nights.

"Pray the Mass" Makes Effective Program

"Pray The Mass" is the signature of a unique and most effective broadcast of High Mass emanating every Sunday morning at 9 o'clock from St. Ann's Church, Hamden, Conn., over Station WICC of Bridgeport. The broadcast was begun four years ago by Rev. John J. Reilly, former pastor of St. Ann's Church and now director of the Shrine of The Immaculate Conception, Washington, D. C., and is conducted currently by Rev. Raymond J. O'Callaghan, present pastor of the Church.

"Pray The Mass" is used as the title of the hour because it is designed chiefly to inspire Catholics to attend Mass more actively and more devoutly. During the progress of the Mass, Father O'Callaghan provides a running commentary, in which the ceremonies and prayers are described and explained. The listeners are encouraged to have copies of the missal in hand and are directed in following the celebrant in reading the prayers of the Mass.

Before Mass begins, the commentator suggests the thoughts that should aid in preparing for devout assistance at Mass. The places to be marked in the missal for the Mass of the day are indicated. The significance of the occurring feast is explained, and brief instructions are given, as time permits, on the vestments, the colors, appurtances of the sanctuary, as related to the offering of the Holy Sacrifice.

The principal parts of the Mass are explained in detail, and the Catholic belief regarding the value and efficacy of the Mass, its sacrificial character, and the real presence of Christ in the Holy Eucharist, is stated clearly, concisely and completely in every broadcast.

The parish choir sings the Proper and Common of the Mass in Gregorian Chant. The listeners are able to hear all the sung parts of the Mass and the prayers which are recited audibly by the celebrant as well as the usual Sunday announcements, the reading of the Gospel in English and Italian (since the parish serves the Italian population of the city), and the sermon.

In introducing the program at the beginning of the present season, Father O'Callaghan made clear the aims of the project. Four classes of people were to be addressed. First, the description of the ceremonies of the Mass was intended for Catholics who do attend Mass, to afford them an opportunity of hearing directions and explanations which cannot be given practically in church. A clearer and more comprehensive appreciation of the Mass gained in this manner makes for intelligent, devout participation in the Mass in church.

Reports that have been received testify to the fact that broadcasting the Ceremonies of the Mass has not furnished lukewarm Catholics with lame excuses for remaining away from church, and that many who had been neglecting their duty have been stirred to fulfilling it. The voice of the commentator reaching into countless homes gently reminds Catholic listeners of their Sunday obligation. It is made unmistakably clear that Catholics do not actually hear Mass by listening to the broadcast and that to assist at Mass and fulfill their Sunday obligation they must be in church during the celebration of the Holy Sacrifice.

Secondly, the broadcast has been designed for Catholics who for sufficient reason are unable to go to church. This group includes chiefly the aged and the sick and those who are excused by reason of duties in caring for the sick.

The number of listeners who are aged and ill is beyond estimate. Father O'Callaghan states that letters describing the comfort and consolation that have been brought to these people have been received by the hundreds. In many institutions for the aged, in sanatariums, children's asylums, veterans' hospitals, almshouses, and even in jails, the program is listened to with warm interest and appreciation.

The third group of people to whom the program is directed is made up of careless Catholics, with the hope that they may be moved to fidelity to the Mass. Some encouraging results have been obtained in this field. Letters from mothers and wives have brought the glad tidings of the conversions of sons and husbands.

Finally, the non-Catholic listeners are considered. It is the aim of the program to bring to these listeners an understanding of the Mass, and an exposition of Catholic doctrine both through the commentary and through the sermon. Many communications have been received from non-Catholics who express lively interest in what they have heard. In addition to the other known benefits derived from the program, some conversions are known to be the fruit of these radio contacts.

Purposes of Catholic Hour Restated on 11th Anniversary

Rededication of the Catholic Hour to the purposes of its foundation was made in its 11th anniversary program originating from NBC studios both in Cleveland and New York on March 2. Speaking from Cleveland, Wilbert J. O'Neill, president of the National Council of Catholic Men, said these purposes were to substitute "knowledge and understanding in place of bigotry; confidence and courage in place of despondency and despair; love of our country and our fellowmen in place of hate, and repentance, which saves men, in place of disregard and even glorification of evil, which destroys them."

"We shall work even harder," Mr. O'Neill continued, "to combat the tendency to limit and subordinate sound moral principles by considerations of short-sighted expediency and the tendency to treat moral principles as, at best, merely interesting things to talk about, but not indispensable rules of conduct.

"We know that anyone whose function it is to declare moral principles, and impartially to condemn violations of them, whether by rich or poor, exalted or lowly, must expect at times to be misunderstood, and even hated, if he does his duty, but that must not divert him from doing his duty.

"Suppose that a court, in a test case, should unduly delay its decision or mis-state or misapply the law in order to save unfaithful trustees from the proper consequences of unfaithfulness . . . but that should be unthinkable. It would tend to destroy confidence in courts and trustees.

"So it is unthinkable that we should be silent, or trim, or compromise, through fear of criticism or dislike, or to curry favor from wrongdoers, when we have undertaken to declare the religious truths and moral principles, which bind all as trustees to use their talents and their opportunities in ways compatible with the common good.

"So we dedicate ourselves again to the promotion of the social welfare and shall stress constantly the obligation of all to put material things in their right place, not to be sought as ends in themselves, nor sought as means to the unattainable end of making this earth a worthy substitute for heaven but as means to serve the true end of man's dual nature, so that man may have a better opportunity to live on this earth decently, in accordance with his human dignity as a rational creature of God, and so to realize his eternal destiny."

Mr. O'Neill also expressed the heartfelt thanks of the "National Council of Catholic Men to the National Broadcasting Company and the 102 stations which now broadcast the Catholic Hour, for their splendid cooperation; to Monsignor Sheen, who began, and the many other earnest and scholarly speakers who, with him, have so successfully continued the broadcasts; to the Paulist Choristers for the music which they have so fittingly and beautifully embellished our programs, and to you millions of listeners for your fine spirit of good will, desire for truth and appreciation of our efforts, evidenced by hundreds of thousands of letters annually, and for your support, which has helped us to carry on.

"Above all, we thank God, the Source of all Truth and the Giver of all Good Things, for inspiring the institution of the Catholic Hour and for the spiritual and material gifts which have enabled us to carry it on."

CATHOLIC WOMEN *in* CATHOLIC ACTION

A Section Recording the Interests and Accomplishments of the

NATIONAL COUNCIL *of* CATHOLIC WOMEN

Buffalo "Goes South American" Through its Inter-American Study Circle

By CHARLOTTE M. MEAGHER

BUFFALO, N. Y., has started on her way toward South America; not literally, but spiritually, in the broadest interpretation of the word.

Secretary of State Cordell Hull has been quoted as saying that "the unity of the three Americas is largely a spiritual one." This being true, what a contribution towards that unity we Catholics have it in our power to make. We are setting out with the hope that our small endeavor may attune our spirit to a better understanding of the spirit of South America. We recognize the difficulties which beset our route, but we believe that our Faith will supply us with both scrip and staff for our pilgrimage. Our courage is born of our faith, our hope, our love.

Organization of a Study Circle

On Sunday afternoon, January 26, a few of us met around my tea table to discuss ways and means for the furthering of our project. We were Miss Mary Graham Hawks, chairman of the N. C. C. W. Inter-American Sub-Committee of the National Committee on International Relations; three young women who are teachers of Spanish in our Buffalo high schools, a student now majoring in Spanish at D'Youville College, and a young woman of Peruvian parentage now living in Buffalo.

We were particularly gratified to have with us the Reverend Raymond Bosch, lately come to us from his native Catalonia, and now engaged in teaching Spanish and Philosophy in Canisius College, Buffalo. Before we disbanded, Father Bosch had accepted the post of moderator, Miss Hawks that of advisor, Miss Catherine Richardson, who is teacher of Spanish at D'Youville College, that of chairman. We had christened ourselves The Catholic Inter-American Study Circle; we had chosen Saint Rose of Lima as our patron; we had decided on holding meetings the last Sunday of each month at four in the afternoon, the place of gathering to be the Grosvenor Library Seminar Room, to the use of which this great public reference library cordially welcomes us. Our daily newspapers and our diocesan weekly paper carried reports of this organization meeting.

Preparation

The week following this preliminary meeting the group was invited to attend a lecture given by Father Bosch under the auspices of the Canisius College Library Guild. Father Bosch's subject was "South America Under Pressure." Intimate knowledge of the subject matter, scholarly treatment, calm, dispassionate factual discussion of complex problems, all combined to give Father Bosch's hearers an excellent background for further study. It was ideal preparation for our work.

Program

What is to be our program? At present it is both indefinite and definite. In the first group we may give as possibilities the examining of our public library shelves to discover what books on Latin America are available and what kind of books these may be. Study outlines of unbiased books will later be made. We expect also to have speakers who will give us short talks on special facets of our work. In short, we shall hold ourselves in readiness for whatever the future may bring.

Action

In the class of definite activities, two of our members are examining four books listed in the American Library Association's Latin American bulletin. A translation now being made of Miss Hawks' pamphlet, "Our Wounded World," will shortly be completed. We plan to follow this with other translations of books and articles for South American journals. We shall use timely and telling articles appearing in our Catholic magazines, among which for this purpose *The Catholic Digest* would seem to offer most.

Radio addresses such as Monsignor Sheen's and Father Gillis' and others may also be translated. In cooperation with the National Council of Catholic Women, we expect likewise to have our own local Catholic activities, such as those of the I. F. C. A. Speakers' Bureau, the Catholic Evidence Guild, the Houses of Hospitality, the Catholic Actors' Guild, Catholic Charities, our numerous interesting parish groups and others written up and translated. This, too, is under way. An article is now being prepared in Spanish covering briefly the activities of the Buffalo Diocese.

Future Plans

We plan also to insert in our Catholic weekly an advertisement advising all who are contemplating trips to South America to write the N. C. C. W. in Washington for names and addresses of persons or groups active in the Catholic life of the country to be visited. This, we hope, will do much to cement the friendship between our United States and Latin America; for, as everyone knows, the need for a spiritual rapprochement is vital. Our religion is the crux of this need.

Initial Development

Since our first meeting our roster has grown to number twenty-three. Besides those already mentioned we have a brilliant business woman from Ecaudor, three erstwhile Puerto Ricans, a French girl who speaks Spanish fluently, another D'Youville girl majoring in Spanish, another teacher of Spanish in the public high schools, four business girls who are studying or using Spanish in connection with their work, and a college girl who was graduated last June with a history major, her thesis dealing with Spanish United States.

There is much interest evinced in our project. Each member has enthusiasm and initiative. Saint Rose of Lima will help us to carry on.

N.C.C.W. Asks Christian Expression *in* Christmas *and* Easter Greeting Cards

NOW that the whole world is concerned with the necessity for returning to religion, affiliated units of the National Council of Catholic Women might well take action on a resolution adopted at the N. C. C. W.'s annual convention in Detroit and cooperate in its appeal to put Christ back into Christmas and do something to preserve the religious character of Easter, as suggested in the following resolution:

RELIGIOUS CHRISTMAS AND EASTER CARDS

Resolved, That the National Council of Catholic Women give full cooperation in the furthering of the campaign to make Christmas and Easter cards give expression to the Christian interpretation of those important feasts.

Resolved further, That the National Council of Catholic Women call on its affiliated groups to cooperate in the fullest measure in this campaign by appealing to manufacturers and retailers to produce and distribute such cards and to purchasers to use them.

The particular timeliness of calling this resolution to the attention of affiliated members and readers lies in the fact that manufacturers of greeting cards are now preparing their stock for the 1941 Christmas season. Cooperation by "appealing to manufacturers and retailers to produce and distribute such (religious) cards" should therefore be given immediately.

In 1931 the Detroit Archdiocesan League for Clean Reading, under the leadership of Mr. Raymond R. Cameron, president of the Detroit Council of Catholic Organizations, instigated a survey to determine the percentage of holiday greeting cards which reflected the true spirit of the season. It was found that about 10 per cent of the Christmas cards manufactured in the United States were religious in character. Correspondence with the manufacturers, however, revealed that they were well disposed to increase this percentage and to cooperate fully in proportion to the demands made by the buying public, which till then had not justified a more extensive output.

Further inquiries made in 1940 revealed that because of popular demand the large manufacturers had increased their output of religious cards from 5 to 15 per cent. This heartening beginning encouraged Mr. Cameron to suggest a nation-wide campaign to "put Christ back into Christmas" through greeting cards. The cooperation of such organizations as The Federal Council of Churches of Christ in America, the National Lutheran Council, the Massachusetts Bible Society and others, was promised. The plan included requesting priests and ministers throughout the nation to speak on the subject from their pulpits. The cooperation of the Catholic press, which has been invaluable, would again be sought to make the public conscious of the campaign and to ask it to buy only religious cards, thereby giving incentive to manufacturers to increase this kind of card.

The appropriateness of cards recalling the religious significance of the feast being celebrated is only too apparent, and the artistic superiority of the religious cards has a great appeal. This year the appeal of the religious card should be even stronger. The message of the Prince of Peace should re-echo even more loudly in a world where His voice has been ignored too long, His precepts forgotten, His love rejected. Christians weary of the saga of hate and destruction are eager to receive the angel's greeting of "Peace on earth to men of good will."

The campaign therefore should be renewed vigorously and immediately. Nineteen hundred and forty-one will find Americans busy with plans to preserve their material security. Arming for defense, they give more serious thought to the ideals they are struggling to maintain, are more concerned over the spiritual ideals, long neglected, which constitute the well-spring of the truly democratic way of life. More consciously the influence of religion permeates their actions, and is reflected in their every thought and deed. They are more willing to unite, more eager to act and more sensitive to the importance of their efforts. Catholic women and men will then be deeply conscious of the power for good they may exert by contacting now, before it is too late, their local dealers and the manufacturers of greeting cards to express their desire for more religious cards—*then follow it up* by personally purchasing these cards and having others do so. Let every Catholic woman support the resolution made in Detroit by personally resolving to do her share, so that her greetings to all her friends at Christmastide will bring the joy and hope of the Christ Child, and the news of the spiritual rebirth and strengthening of humanity.

Diocesan Bulletins Factors in Aiding Unity Through N. C. C. W.

ONE of the most gratifying developments within the National Council of Catholic Women, promoting unity among the diocesan councils and a stimulating exchange of information and ideas, has been the increasing number and size of the periodic diocesan council bulletins.

Patterned for the most part on the *Monthly Message* of the National Council, which is familiarly referred to as the "work-sheet of the Council," these bulletins bring to the organizations affiliated within the diocese—parish councils, deanery councils and inter-parochial groups—news of their activities, a message from the diocesan president, information concerning diocesan projects, timely thoughts and suggestions.

In recent years the diocesan council presidents have promoted an interchange of bulletins, thereby tying even more closely the bonds uniting far-flung councils one to another. The diocesan council presidents have a better opportunity to know one another through this regular exchange of greetings and news, to select ideas that seem pertinent to their own work, and to become familiar, in name at least, with the many splendid workers in the deaneries and parishes of other councils.

Most of the bulletins are mimeographed, consisting of from two to eight or ten sheets, and are issued monthly. Several are printed—one diocesan council has initiated the publication of an attractive, well-edited, six-page quarterly bulletin. From the artistic point of view, some of the bulletins deserve special comment for the appropriate cover designs, sometimes executed in color, which reveal the abilities of members.

Many diocesan presidents use this method of calling special attention to items in CATHOLIC ACTION or the *Monthly Message* of the National Council, or of transmitting vital information received in special letters from the national president, national chairmen, and national headquarters. Announcements of diocesan board meetings, deanery meetings, retreats and days of recollection, and

events sponsored by the diocesan council and its units are also regularly noted.

A glance at a typical mimeographed diocesan bulletin discloses a paragraph on the diocesan convention; announcements of deanery and board meetings and of a party sponsored for the benefit of a diocesan project; information on the "Call to Youth" broadcasts and over what local station and the time it can be heard; new affiliations; an article on the Catholic Press; and a message from the diocesan president on Organization and Development.

Special sections for the activities of each deanery are one feature of the *Harrisburg Quarterly Bulletin.* The most recent issue of this publication contains also such items as an editorial on Religious Vacation Schools by the diocesan chairman, an article on "Planning a Deanery Program Bureau," by Mrs. R. R. Scicchitano, vice president of the Mount Carmel Deanery, and "Scattered Thoughts from the National Convention," by the diocesan president, Mrs. Margaret Angelo. The St. Louis bulletin in one issue stresses the Maternity Guild, a Day of Recollection, Shrines in Homes, and Motion Picture Programs. A letter from the Bishop opens the January issue of the Springfield, Ill., bulletin, dedicated to "Nazareth, The Ideal Pattern for a Happy Family." This bulletin contains a message from the diocesan chairman of the Family and Parent Education Committee, names and addresses of members of the diocesan Board of Directors and committee chairmen, announcements and C. Y. O. news. Amarillo suggests some worthwhile resolutions for Council members, while Charleston calls attention to the Birth Control Campaign and to a membership drive. Many significant quotations are found in one issue of the Pittsburgh publication. It is interesting to note, too, that one bulletin uses and gives credit to another for outstanding items.

Thus the Council watches with interest the growth of diocesan and deanery units, binding all the time each more closely to the other, welding themselves into one great whole of purpose and action, and yet each developing along individual and autonomous lines, an effective demonstration of "variety in unity."

N. C. W. C.'s MONTHLY STUDY OUTLINES EVOKE RESPONSE FROM HIGH SCHOOL STUDENTS

TEACHERS and students in Catholic high schools are evidently following with interest, combined with action, the current N. C. W. C. Study Club series "We Catholics and Our Country." Numerous evidences of this interest have come to the N. C. W. C. Study Club Committee, the N. C. W. C. Education Department and to the office of CATHOLIC ACTION. Limited space prevents even the briefest summary of these responses. Thus, we briefly mention as typical of this interest a program arranged by the Senior Class of the Academy of the Holy Names, Silver Spring, Md.

The school has a glee club, members of which fittingly introduced a "Catholics and Our Country" program with the singing of "Maryland, My Maryland." A dialogue "Does America Owe Anything to Catholics?", written and acted by two students, followed. After a recitation of Miller's "Columbus" poem, six students presented a symposium—"Catholic Nations Contribute to America"—telling of the contributions of Italy, Spain, France, Germany, Poland and Ireland to America.

Appropriately another student paid tribute to the late Cardinal Gibbons as one of the outstanding leaders and patriots of the United States, and still another reviewed the great contribution of our religious heroines in a paper entitled "Nuns of the Battle Field." Archbishop Carroll's prayer for our rulers and our Government was featured and, just prior to a sincerely felt rendition of the "Star Spangled Banner," three students spoke on "Our Opportunity and Duty"—to set good example, to be well-informed and to keep the Catholic ideal always in view.

May the splendid example of the students of this Maryland high school inspire other Catholic high students to arrange similar programs in their respective localities and exemplifying the traditional policy—"For God and Country"—that is the guiding thought and spirit of Catholic education.

"Back to Christ"—Bishop Swint

The N. C. W. C. Publication Office is in receipt of a 90-page booklet under the above title and containing substantially a series of Lenten sermons by the Most Rev. John J. Swint, Bishop of Wheeling, W. Va., on the Encyclical *Summi Pontificatus* of Pope Pius XII. The titles in the series are: "The Kingship of Christ," "Christian Solidarity," "The Enemies of Christ and Civilization," "Church and State," "Education," and "Our Mission in the World."

"Back to Christ" furnishes timely and valuable material for Lenten and general sermons, study clubs and, in general, wholesome reading. It is published by the Church Supplies Company, 2129 Market St., Wheeling, W. Va. Price, 75 cents.

MISS WILSON, N. C. C. W. FIELD SECRETARY, ON EXTENSIVE ORGANIZATION TRIP

MISS LENNA M. WILSON, national field secretary, left early in February on an extended trip through the Middlewest, Southwest and the far West in behalf of the organization of the council. Springfield was the first stop, where she met with the diocesan spiritual director, the diocesan president and council leaders to plan for the Springfield Regional Conference which will be held September 21, 22 and 23.

St. Louis and Little Rock were the next stops. In both places Miss Wilson had an opportunity to plan with the leaders concerning organization and projects.

A group of eager friends from the Galveston Diocesan Council greeted the field secretary as she arrived in Houston for several meetings. At the luncheon held in her honor, the Very Rev. Msgr. D. P. O'Connell, diocesan spiritual director, spoke on "Social Service." From Houston, Miss Wilson proceeded to Corpus Christi where, at the invitation of the Most Rev. Emmanuel B. Ledvina, she is spending an intensive three weeks organizing a new diocesan council.

Following the initiation of this new diocesan council, El Paso, Los Angeles, and other western cities will be visited by the field secretary, and before her return to the Washington headquarters she will consult with leaders in Denver concerning a regional conference to be held there during the month of August.

Throughout her trip, Miss Wilson has been gathering information concerning needs and problems which arise in connection with the defense program, through consultation with diocesan leaders, camp chaplains, and other authorities, in order that the program for Catholic women throughout the country may be rapidly planned and organized.

IMPORTANT COMMUNITY SERVICE ANNOUNCEMENT

In cooperation with the National Catholic Community Service, the National Council of Catholic Women will be hostess to the heads of the large national organizations of Catholic women and such diocesan presidents as may be able to attend, on March 12, at 2 p. m., in Washington, D. C.

At this time, present programs will be reported and future activities planned.

Plans for a summer leadership training course in community service at the National Catholic School of Social Service, to be offered to a carefully selected list of young Catholic women, will be discussed and elaborated at the meeting.

N.C.C.W.'s Concern in Health and Consumer Defense Program

THE National Defense Advisory Commission Consumers' Division is concerned in its broad sense with the general problems of real income and living standards, including such things as consumer buying, security, welfare, nutrition and housing. The following excerpt is from an address by Miss Harriet Elliott, member of the Advisory Commission:

"In naming a Consumer Commissioner on the National Defense Advisory Commission, the President recognized the need of balancing civilian and military requirements at a time when tremendous military purchases would be superimposed on a civilian and peace-time economy."

A practical program has been made effective which will keep informed women who are interested in including in their study club work something with regard to the National Defense Program as far as caring for the family welfare is concerned. It is well that we study something about the food costs, whether or not they are increasing, and if so, what we in a community can do about it. Housing is even more important because of the radical changes that may occur due to the sudden increase in production, particularly in industrial sections.

The Consumers' Division does much more than this. It is prepared to give information to offset the rumors, the scare gossip of advertising which Miss Elliott says "should be as taboo in this country as conversation regarding the gory details of a bursting bomb is in England."

Last summer a conference was held with fifty national retail organizations discussing ways and means in which they could cooperate to prevent an increase in prices and promote a free and steady flow of goods to consumers. In the fall a similar conference was held with about one hundred representatives.

If the Government provides an agency to study these situations, the intention is that we, as American citizens, should be conversant with what they are doing. We should also be conversant with all the tremendous changes due to the increased military production, the establishment of new plants either for military occupancy or for industrial production. We should be concerned about adequate housing facilities for workers, the rents they pay, the availability of public services, water supply, sewage, schools, and other community facilities. Sometimes there will be criticism, but it must always be remembered that work is being done under pressure of time, with the thought of getting our defense job done. As citizens, let us be loyal enough to cooperate to the fullest extent.

Plants are being established in rural areas which will in time bring benefits to those communities with low incomes. This whole program of national defense is a challenge to America.

A healthy, vigorous people is the very cornerstone of national defense.

It was reported by the Department of Agriculture that forty-five million of our population are living below the danger line as far as nutrition is concerned. This is because they have not been able to secure the right foods. Now that exports have dropped, the Government is making available surplus farm commodities for free luncheons for school children throughout the country. Nine million undernourished children will be helped tremendously through the provision of school lunch programs. The issuance of food stamps has so far been extended to over five million persons. It should reach many more.

We too frequently think of a defense program being centered around planes and guns, but our real defense is in the well-being of our people. We must therefore safeguard them from any unnecessary hardships during this emergency.

It is important therefore to know something of the many movements which have been initiated as part of the national defense program to safeguard the well-being of our people in a material as well as spiritual way.

Vermont's Child Health Program Aided by Catholic Leaders

WE HAVE had a very interesting report of a state-wide meeting held at Montpelier, Vt., February 11, 1941. The topic discussed was "Health for Children in Vermont." It was under the auspices of the Vermont Department of Public Health; the Vermont Catholic Charities, Inc., was one of the participants, and was represented by the director, Rev. William J. Cain, Rev. J. D. Sullivan, the assistant director, and the Very Rev. Msgr. W. F. Crosby. Miss Mary E. McKeogh was also in attendance, as well as a number of Catholic women.

Very important is the development of the national aspect of this meeting through the assistance in the program of the organizations known as the National Council for Mothers and Babies, the Maternity Center Association, U. S. Children's Bureau and the National Life Insurance Company.

The building up of a splendid program for child health through the care of mothers and babies is the greatest factor in the campaign which must be initiated if the unfortunate propaganda of the birth control advocates is to be offset. To know intimately the set-up in the various states and the work of nursing units, to which thought and attention has been given by the federal bureau will awaken people in a local community to their own needs and to the assistance that can come to them through the advice of experts in the field.

The fact that Father Cain and Miss McKeogh are members of the State Advisory Committee of the Maternal and Child Health Division of the Vermont Department of Public Health is certainly not only enlightening but encouraging. If in every state similar representation were provided for, it would give non-Catholics opportunity for a better understanding of the Catholic teaching with regard to family life, and particularly motherhood.

BUFFALO'S RADIO INFORMATION BUREAU

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ment and information regarding Catholic Book Week, the three-hour broadcast of the Good Friday devotions, banquets, etc.

2. During the year short announcements of from 20 to 30 words are used to publicize Catholic events.

3. Arrangements are being made to air a new series entitled "The Pamphlet of the Week," wherein outstanding pamphlets, found in the church racks, will be made the subject of discussion in a round table forum. Although not as yet allotted time for this program, once it is presented it will be the means of bringing the best in pamphlet material to the radio audience and will stimulate interest in the subject of the pamphlet.

4. During the past year a news broadcast was carried on one station. News with a definite Catholic angle is the basis of the broadcast.

FOREIGN MISSIONS.—Under the auspices of the Buffalo Diocesan Society for the Propagation of the Faith, each year in the weeks preceding Mission Sunday are presented many programs interpreting the work and needs of Catholic missionaries in foreign fields.

SUMMARY.—A brief summary of this work is most revealing: One diocese, acting through a radio bureau, has produced through eight stations 273 hours and 35 minutes of Catholic programs. That these programs have been varied, interesting, devotional and up to the minute is a tribute to the men and women of the diocese of Buffalo, clergy and laity alike, who have brought such a standard of Catholic broadcasting into existence. The results they have accomplished prove one thing—*It Can Be Done!* To the Radio Division of the Catholic Bureau of Information of the Diocese of Buffalo, we send our heartiest congratulations and wish them ever-increasing success in their radio apostolate.

Catholic Action for Peace

SOME PAMPHLET AIDS AVAILABLE AT N. C. W. C. HEADQUARTERS

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A Papal Peace Mosaic—1878-1936
(Excerpts from the messages of four great Popes. Indexed)

Appeals for Peace of Pope Benedict XV and Pope Pius XI
(Benedict's program for "a just and permanent peace" during the last war. Pius XI's 1930 Christmas message)

Permanent Peace Program of Pope Benedict XV
(Analysis of practical peace proposals)

Peace Action of Benedict XV
(His efforts to stop the World War and their frustration)

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(Leo XIII, Benedict XV and Pius XI)

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The Church and Peace Efforts
(A history in pamphlet form)

Catholic Tradition of the Law of Nations
(By John Eppstein. Price: $2.50)

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(Principles, History of the Problem and the Church's practice.

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(War, international social justice and the tariff)

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Inter-American Relations:

Latin America and the United States
(Introduction to economic, political and cultural relations)

An Introduction to Mexico
(Social and political history; influence of the Church; relations with U. S.)

Price of all above-mentioned pamphlets: 10c each; 50 for $4.50; $8.00 per 100; postage extra.

For other titles, and for assistance in peace programs, study clubs, lectures, etc.

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The Press of Ransdell Incorporated, Washington, D. C